


Die Veneris, 15 Decembr. 1643.

**I**T is this day Ordered by the Commons assembled in Parliament, That Master Solicitor doe returne thanks to Master Marshall, for the great paines he tooke in his Sermon preached at the Funerall of Master Pym, a worthy Member of the House of Commons; and to desire him to print his Sermon. And it is Ordered, that no man presume to print this Sermon, but whom the said Master Marshall shall authorise under his hand-writing.


H. Elsyng Cler. Parl. D. Comr

I doe authorise Stephen Bowtell to print this Sermon.

Stephen Marshall








Die Veneris, 15 Decembr. 1643.

**I**T is this day Ordered by the Commons assembled in Parliament, That Master Solicitor doe returne thanks to Master Marshall, for the great paines he tooke in his Sermon preached at the Funerall of Master Pym, a worthy Member of the House of Commons; and to desire him to print his Sermon. And it is Ordered, that no man presume to print this Sermon, but whom the said Master Marshall shall authorise under his hand-writing.

H. Elsyng Cler. Parl. D. Comr

I doe authorise Stephen Bowtell to print this Sermon.

Stephen Marshall



ΘΡΗΝΩΔΙΑ. 1

THE  
CHURCHES  
LAMENTATION

FOR THE

Good Man his losse:

Delivered in a Sermon

To the Right honourable the two  
Houses of Parliament, and the Reverend  
Assembly of Divines, at the Funerall  
of that Excellent Man

JOHN PYM, Esquire, late a Member of  
the Honourable House of Commons.

Preached in the Abbey-Church of *Westminster*, by  
*Stephen Marshall*, B.D. Minister of Gods Word  
at *Finching-field* in *Essex*.

*Published by Order of the House of Commons.*

Esa. 57.1.

*The righteous perisheth, & no man layeth it to heart: and merciful men are taken  
away, none considering that the righteous is taken away from the evil to come.*

*London*, Printed for *Stephen Bowtell*, and are to be sold

*at his Shop in Popes head Alley. 1644. 1643*





To the Right honourable  
THE  
Lords and Commons  
assembled in Parliament:

Right Honourable,

**H**is plaine piece, which (were it  
worthy) should bee sacred to this  
excellent *Mans* memory, comes  
now also devoted to your service:  
It should have been his picture,  
but becomes your possession; and let it be inter  
requisita; and that by your fourfold interest.

1. In himselfe, whilest he lived, every one of  
you deservedly esteeming him as a Friend, a Bro-  
ther, if not a Father.

2. In his losse, (or rather yours of him) which  
because I cannot describe, I vaile over with si-  
lence.

3. In the worke wherein hee lived, and by  
which

## The Epistle Dedicatory.

which he dyed ; which was not so much his as yours ; or, yours, as your Countries, your Gods : in which he laboured so much, that he died the sooner, that you might have his better helpe toward the finishing of it ; who (through the mercy of God) live longer.

4. In this meane Sermon, which by your command comes to publike view, and therefore craves patronage in your favourable acceptance : The Lord make it yours by a greater right ; even by making the commands delivered in it to be so ingrafted in your hearts, that you may all not onely with him be cast into the same mold, but that his Spirit may be so doubled upon you all, that you cheerfully and without fainting may beare whatever remaining heat and burden of the day ; and at last come to the same blessed evenings-reckoning, rest, and reward in everlasting life. So prayeth daily

Your most unworthy Servant,

in, and for Christ Iesus,

**Stephen Marshall.**

---

A  
S E R M O N  
P R E A C H E D

BEFORE THE  
Right Honourable, the LORDS and  
COMMONS, and the Reverend Assembly of Di-  
vines at the Funerall of JOHN PYM  
ESQUIRE.

---

**R**ight Honourable and beloved, Should a *stranger* *Introduction.*  
behold the face of this Assembly, and see the Ho-  
nourable Houses of Parliament, and the Reverend As-  
sembly of Divines, and such a great confluence of per-  
sons of all ranks and qualities, in this *mournfull posture*,  
they would say as the Inhabitants of *Canaan* did, when  
they saw the mourning for old *Jacob* in the *floare of*  
*Arad*, *This is a grievous mourning to England*; and  
would certainly enquire, *what Prince? what great man*  
*is this day fallen in our Israell?* *Gen. 35:11.* But you, who knew  
the worth of this excellent person, whose shadow lies  
here before you, doe rather wonder that all faces are  
not covered with blacknesse, and all bodies with sack-  
cloth, and come hither so fully prepared to mourne,  
that you even long till something bee spoken of him,  
that you may ease your hearts a little, though it bee  
with weeping. But stay a while (I beseech you) till I  
first deliver an errand from *God*, the ground whereof  
you shall find, *Micah* the seventh, the first and second  
verses.

B

MICAH



## MICA H. 7. 1, 2.

*No is me. for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage. There is no cluster to eat: my soule desireth the first ripe fruit.*

*The good man is perished out of the Earth.*

The Text explained.



This Text, and two or three verses following, contains a *sad complaint* of the Prophet in the Churches name, of the *small number of the good*, and the *great multitude of evill men* in the dayes wherein he lived. The paucity of goodmen is set downe in an elegant comparison: they are as the *scatterings after the In-gatherings of the summer fruit*, as the *grape gleanings after the Vintage*, here and there a berry in the top of a bough, not an *whole cluster* anywhere left to eat. She needed full clusters; the worke she had to doe required many able hands, and gracious hearts. There were clusters enough of *vile ones*, whole boughes, whole trees, whole hedge rowes of such were to be found every where. Every Family, every street, Town, and City abounded with them. There were *Princes* that were oppressours, *Judges* who received bribes, *great men* uttering their mischievous desires, a world of people who lay in wait for blood, who could hunt every man his brother with a net, that could doe evill with both hands earnestly, the best of them as a briar, the most upright sharper then a thorne hedge; but such a thin scattering of men willing and fit for the service of God and his Church, that if one searched as diligently as *Diogenes* did in *Athens* at noon day for an honest man, hee was hardly

hardly to be found. But how comes the Church to be thus empty? had she never any better store? O yes! *Vers. 2.* she had precious Sonnes, comparable to fine Gold; She had Nazarites, purer then Snow, whiter then Milke; At the first she had her Iudges, that were upright and wise; her Prophets, that taught them the feare of the Lord; her Priests and Levites pure, who bore the Vessells of the Sanctuarie: she had her mighty men, and the men of warre; the honourable man and the Counsellor; the cunning Artificer, and the eloquent Orator: She had every place furnished with men of renown, the Throne, the Campe, the Senate, the Colledge, the City, but in her greatest need they were well nigh all gone. How gone? Were they apostatized? had they voluntarily left her? No neither; but even perished, cut off before their time, and for these things she weeps, her eyes run downe with teares, and she cries out, *Woe is mee*; because the comforters which should refresh her soul are removed farre from her. O England, England; I see thy woefull face in this Glasse: this Text holds out a type of thy sad condition. But I proceed to the words, *Woe is mee, the good man is perished out of the earth*. Wherein observe these two things. First, *The state and condition of the Church in this Prophets daies, The good man is perished out of the earth*. Secondly, *The Churches sensiblenesse of her present condition, Woe is mee for it*.

The words need no great explication, only let us enquire what is meant by the *good man*: Secondly, what by the *good mans perishing*.

By a *good man* in the largest sense is meant a godly man, a holy man, a righteous man; but more strictly, here a *good man* is an *usefull man*, such are instruments of good

Hest. 10. 3.  
2 Chron. 24.

Act. 11. 24.

Gen 8. 19.

to others, such as are good *Magistrates*, the pillars of a State, who execute judgement and justice in the gate: a *Mordecai*, who seeks the wealth of his people, and procures peace to all his seed. Or good *Ministers*, such an one as *Jehojada*, who did good in *Israell*; such an one as *Barnabas*, a good man and full of the holy Ghost, by whose Ministry much people were added unto the Lord. A good Father in a Family; as *Abraham*, who teaches all his children the feare of the Lord: Thus some interpret that place, *Rom. 5. 7. Scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to die: that though they would hardly die to excuse an ordinary man though godly, yet some eminent usefull man, they would not onely with the Galathians pluck out their eyes, but lay downe their lives for them.*

Prov. 14. 32.

Secondly, what by *perishing*; how the good man may be said to *perish*. You know to *perish* in the common acceptation is taken in the worst sense, to be cut off from the Land of the living by the hand of God in wrath and fury, and their soules cast for ever into the pit of Hell; but thus the good man *perisheth* not; though the wicked be driven away to Hell in his wickednesse, yet the righteous hath hope in his death. But here to *perish*, and elsewhere is to dye *immaturely, unseasonably*, to bee cut off from the place where they were *usefull*, and could ill be spared. Many excellent lessons doe these words hold forth unto us: As first

The Prophet makes the Churches condition his own, with *Aaron* bearing them on his shoulders, on his brest-plate, yea in his very heart. If it be ill with the Church, you may discern it in his countenance, heare it by his speech. If well, by the cheerefullnesse of his spirit

spirit. If they be afflicted, he mournes; if they rejoyce, he is cheerefull with them.

Secondly, the Prophet observes all his people, whose faces stand towards *heaven*, who looke another way; who are Saints, who are Children of *Belial*; is diligent to know the state of his flock.

Thirdly, that it is no new thing to find in the Church of God, *many evill, and few good*; in Gods field, *many tares, little good Corne*; in his *Barne* floor, *much chaffe, and little wheat*; in his *great house*, *many Vessels of dishonour, and few of honour*; *many stones, few precious stones*; in his *drag-Net* abundance of weeds, *many bad Fishes, and few good ones*; in his *Vineyard*, *many wilde grapes, and few right Grapes*.

Fourthly, And this also; that even those few Godly men, which are the Churches Treasure, are subject to Death, even immature and untimely death, as well as others. But I passe over all these, with a bare mention of them; and confine my selfe to these *two Observations*, as most cleerly held forth in the Text, and suitable to this sad meeting.

First, that *the most excellent and usefull men, are often taken away, when the Church could ill spare them*. The Church at this time did abound (as wee also now doe) with Sons of *Belial*, compassed about with many Enemies, and therefore needed the first ripe fruits, many choise Instruments, and yet those very few Shee had were now taken away; *the good man is perished out of the Earth*.

Secondly, that *when God doth this, it is a matter of sad lamentation; Woe is mee, the good man is perished, &c.*

The first of these, that *God often takes away choicest men*, Doct. 1.

God oft takes  
away usifall  
Instruments;  
and proved  
1 by Exam-  
ples.

2 King. 13.

Mal 4. ult.

Men more precious then Gold, then the fine Gold of Ophir, when the Church hath greatest need of them, hath, (alasie) abundance of sad evidence; A whole Cloud of *Witnesſes* might easily be brought in: A large *Catalogue* of Examples. *Abel*, the first Flower that ever grew in the Lords Garden, crept off as soone as blowne, and in him all the seed of the Woman devoured by the seed of the Serpent; slain by the eldest sonne of reprobation; So *Moses* and *Aaron*, when the *Israelites* were to take possession of the Land of *Canaan*, to root out thirrie Kingdomes, to set up both Church and Common-wealib, these long experienced and able *Leaders*, *Prince* and *Priest*, taken off in the very beginning of the work, and all seem to be left to raw heads and hands, that know not how to manage it: So *Elisha* the man of God fell sick and died, when in the judgement even of a wicked King, he was all the *Chariots* and *Horsemen* of *Israel*, all the strength they had left: So *Iosiah*, that rare and excellent Prince, who seemed to be created as a new *Star*, purposely to shine in those darksome times, cut off in the midst of his work, for whose death *Jeremiah* composed the whole book of the Lamentations: And in the Christian Church, in the beginning of it, when all the World was to be subdued to the faith of *Christ*, The Harvest very great and the Labourers but few, *John* the Baptist, a greater Prophet then whom was never borne of a woman, comming in the spirit and power of *Elias*, to turn the heart of the fathers to the children, and the heart of the children to the fathers, and the disobedient to the instruction of the wise, taken away violently, after but two or three years work, whiles he was making ready a people for the Lord:

James



*James* the brother of *John*, one of the Pillars, one of the chief Apostles, cut off by the sword; and *Stephen* a rare man, full of the Holy Ghost, whose wisdom and spirit the enemie was not able to resist, exceedingly fitted to convince the *Jewes*, and to prove that *Iesus* was the very Christ, suddenly taken off, and knocked on the head in a popular tumult and commotion: And now of late, our *Edward the sixth*, another *Iosiah*, when this Land had been long in bondage unto *Antichrist*, overwhelmed with the darknesse of Idolatry and Superstition, and seemed to be purposely raised up to bring light and salvation to this desolate Land, while he was preparing this wilderness to be the Lords fruitful Vineyard, planting it with the choicest Vines, and setting up a Wine Presse in the midst of it, walling it, and fencing it about, after five or sixe years labours, suddenly snatched away. So the incomparable King of *Sweden*, brought over the Baltick Sea by the hand of God to restore the ruines of *Germanie*, travelling in the greatnesse of his strength, and working little lesse then wonders for two or three yeares together, and drawing the eyes of all men towards him, as the man that should undoubtfully have delivered that woefull Countrey; in a moment this bright Sun set, soon after his rising: Yea, since this very Parliament, when there was never more work nor fewer hands; Religion to be reformed, Liberties to be recovered, great offenders to be punished, and all the Gates of Hell opened to hinder us to devoure us, yet of those few how many of our choicest Nobles, Parliament men, souldiers and Ministers, hath the hand of God deprived us of? But what need we seek for more examples, when our blef-

ied



*Esa. 53. 8.* fed Lord and Saviour Iesus Christ was himself cut off from out of the Land of the living, when he had not attained the one half of the age of man.

*By Reason.  
Hereby he pro-  
vides for his  
owne Glory.*

This is one of the Lords strangest works, a worke wherein his enemies often rejoyce, and his people mourne, the reason therefore should diligently bee sought out; in which enquiry wee shall find, that he, whose works are all done with unsearchable wisdom and for excellent ends, doth hereby first provide for his *owne glory*, and that manie waies.

*His Power.*

As first, he often takes away instruments, that it may be known that his Church and Cause is not supported by them, but by himself alone; that the Pillars of the Church are not borne up by any created strength, but by him, *who measureth the water in the hollow of his hand, and weigheth the Mountaines in the Scales, and the Hills in a Ballance*; that men may know, *when the youths faint and be wearie, and the young men utterly fall*, the most active and able Instruments brought to nothing, yet the Church is *carried in his bosome*, and by him alone shall *renew its strength, and mount up with wings as an Eagle, run and not be wearie, walke and not be faint.*

*Esa. 40.*

*2. Wisdom.*

Secondly, to set out his wisdom and the abundance of spirit, in providing varietie of instruments: he purposely takes some away to make way for others, as in the frame of the world the varietie of the creatures indued with their severall abilities doe all serve for the beauty and good of the Vniverse: and thereby set forth the wisdom as well as the power of the *Creator*: so here *Moses* shall have one part, *Ioshuah* another; And *Ioshuah* shall do as excellently in *Canaan* as *Moses* in the *Wilderneffe*, he shall honour God as much in the *Milita-*

ry part, as the other in the legall: *Elihu* a young man shall convince *Iob*, and compell him to give glory to God, when other wise and gracious men, much older then his father, had long wrangled with him to little purpose: *Elisba*, who powred water upon *Elijahs* hands, shall work more miracles then his Master did: yea, Christs Apostles shall doe greater works then he himself did, that the world may know that he hath abundance of the spirit. Other Kings and Princes are compelled to preserve their chief Instruments, because when they are gone they know not where to find a supplie, but God (as he needs none so) when he pleaseth to use any, can raise up stones to be children, and children to doe the worke of men, and yet all these empty Pipes, further then he fills them, bubbles, easily broken, further then he supports them. And that is the first reason.

*Iob. 14 12.*

Secondly, As for his own glorie, so herein hee also provides for the good of his owne people, his owne I say, both them that are thus cut off, and them that remaine behind. First, of them who dye, for they are henceforth freed from their labours, from the body of sin, from the cohabitation of it, the molestation of it, & the too often prevailing power of it, from the fierie darts of Sathans temptations, from the conversation of the wicked, from their oppositions, persecutions; from the worlds allurements on the right hand, and afflictions on the left hand, from all these they are delivered, with which hitherto they had bin vexed; yea and oft times taken away from greater evils to come, and they also enter into rest, receiving the full recompence of all their labours, not onely what they have actually done, but even what they were resolved and prepared to doe

*2 For the good of his own, of them who dye.*

*Is. 57.*

if God had been pleased to employ them any longer in his service.

2. Of them  
who live.

Secondly, for the good of them that live, (though this seem most unlikely) who shall lose nothing by cutting the pipes whereby mercies are conveyed, as long as the fountaine of power and goodnesse remaines intire in God himselfe, who can and will issue it out by other waies and meanes, to as great advantage of his people: yea, I say, he makes them *gainers* by it, and that severall waies.

Deut. 34. 6.

First, He hereby cures them of one of the most dangerous evils which his people are or can be guilty of, and that is, setting up the instruments of their good to be Idols in their hearts, which they are extream prone to doe; and for this very cause doth the Lord often break these bubbles with the touch of his finger, that his people may thinke of them no otherwise then they are, and for this very reason some thinke the Lord buried the body of *Moses*, and would never let the people know where his grave was, because he foresaw that they would be ready to worship his dead body.

Secondly, hereby the Lord doth *humble* his people, and *awe* them with the feare of his wrath, making them sensible of it, in these heauey stroakes, and *quicken* them more up to prayer, and *serious seeking* after himselfe, as this Church doth in this place; Voe is me, the good man is perished, the Princes, the Judges, the Nobles &c. are all naught, none to be trusted, neither Wife, nor Father, nor brother, ver. 7. then followes, *therefore will I look to the Lord, I will wait for the God of my salvation, my God will heare me.* And this lesson

son the Lord taught his people by *Josiah's* death, *Lament. 5. ver. 16. &c.* The Crown is fallen from our heads, good King *Josiah* is dead. Woe unto us that wee have sinned, for this our heart is faint, for these things our eyes are dim, but thou (O Lord) remainest for ever, thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time. Turne thou us, O Lord, unto thee, and we shall be turned. Now this is one of the greatest blessings in the world, to be put into such an humble, penitent, praying, seeking temper as this is, his death which can procure this is like to be more advantageous then any mans life.

Thirdly, Hereby the Lord makes his Church more sensible of his power, goodnesse, and faithfullnesse, when they shall find all these constantly continued, even when the instruments are taken away. Thus *Moses* the man of God taught the people upon the meditation of all the Sons of men returning to dust, to stay themselves wholly upon God, who was their dwelling place in all generations, from everlasting to everlasting, a God all-sufficient.

Thirdly, though he doth this for the good of his owne glory, and the good of his owne Saints, both the living and the dead, yet hereby he makes way for his wrath upon others, who injoied them, and either opposed them, or under-valued them, or improved them not as they might have done, this God threatens, *Isa. 57. The righteous perisheth, mercifull men are taken away, none considering that the righteous is taken away from the evil to come: by their removal the Lord opens the Sluces to his judgments, as men pluck away the props or Pillars of an house when they are willing it should fall downe, as in*

3. For judgment and wrath upon others.

*Noahs* time, as soon as God had housed him in the Arke, he presently sent in the flood upon the World of the ungodly: and in *Lois* time, as soon as the righteous man, vexed with the unclean conversation of *Sodome*, was removed from them, presently God rained fire and Brimstone from Heaven, and destroyed those five Cities: thus was it in *Josiahs* time, as soon as he slept with his fathers, all that fierce wrath of God wherewith his anger was kindled against *Judah* and *Jerusalem*, which was kept in all the while *Josiah* lived, brake out to the removing of *Judah* and *Jerusalem* out of his sight.

Give me leave now to make a brief application of this: First, Is this so, doth God often times take away the most usefull men, when his Church hath most need of them; then let all the Church learn never to rest on men, how excellent so ever. I begin with this first, because it is our great and generall sinne, that we either *use* or *desire* all Gods instruments, either respecting them lesse or more then God will have us: if God give us any precious jewels, we deal as the *Israelites* did in the wilderness, turne our golden Eare-Rings into an Idol, and thereby change our glory into our shame and misery, offering infinite injury unto God, who gives us these meanes to use, but not to depend upon; to bring us neerer to him, not as we sinfully make them occasions to draw us further from him; this is a very great sinne, whereby we lose the taste of Gods goodnesse, while wee choose to respect the stream rather then the Fountain, and even take our heart off from God, and stay too much upon the creature, making our comfort to ebbe and flow according as these weak props doe break or hold, and even compell God to deprive us of them, as *Ezekiah* used



used the Brazen Serpent, reserving it in an honourable shrine so long as it was but looked upon, as a monument of Gods deliverance; But when once they went a whoring after it, he brake it in pieces; and that they might know, it was but *Nehushtan*, a piece of Brasse: thus doe we break our staves in leaning too hard upon them. It is confidently reported that the King of *Smeden* a little before his death told some inward friends, that he verily feared God would not use him long, because the people attributed more to him then was due to a mortall man; and I feare this sinne costs us deare at this day, we have over-valued our Parliaments, our Armies, our Treasures, our interests in the hearts of the people, leaned too much upon them, looked too little unto God, who hath therefore brought us low in most of these. To my owne knowledge, some good men have said of some choise Instruments, whose hearts were right with God, and zealous in his cause, *These are the men who must do the deed*; God will certainly deliver us by their hands: Who when they have heard of the sudden and unseasonable cutting off of those men, have bin forced to lay their hand upon their mouth, and to say, *What fooles are we to expect any great things from Man*, whose breath is in his Nostrils. God hath sadly broke all our carnall confidence, some excellent men he hath took away by death; some, whom we over-highly valued, have beene permitted to discover the falsnesse of their own hearts; others, little lesse then blasted by peoples mistake, although their hearts remaine upright to God and his cause. And I verily tear, lest our relying too much upon the assistance of our brethren from *Scotland* by their Armies, may more prejudice theirs and our successe,



then the strength of the *Enemies* can do. Let us therefore be perswaded in the feare of God, to *use* men, as Gods instruments, but *build* nothing upon them, lest our expectation prove that of *Cesar Borgia*, who built infinite projectis upon his interest in the Pope, and when newes was brought him of the Popes sudden death, cried out, This I never thought upon, now my designs are all lost! Certainly, whoever looks for much from men, how excellent soever, will prove like men who go to lotteries, with their head full of hopes, and returne with their hearts full of blankes.

*Use 2.*

Let therefore every one whom God hath fitted for any service, *doe what their hand findes to doe with all their power*: this is Solomons counsel, *Eccles. 9.* and upon this verie ground, whatsoever thy hand findeth to doe, doe it with all thy might, for there is neither worke, nor device, nor knowledge, nor wisdom in the Grave, whither thou goest; as if he should have said, thou knowest not *how long* God will use thee, lay not up thy Talent in a Napkin, thy Master may suddenly call thee to an account for it. This made our *bleſſed Lord* take so much paines, *John 12. & 13, 14, 15, 16, & 17, Chapters*, delivering all that excellent matter in one evening; because hee was to leave them the *next Day*; This made *Paul* continue his Preaching at *Troas* untill mid-night, because hee was the *next Morning* to bee gone from thence: this very Argument was thought upon and applied by our *bleſſed ſaviour* unto himself, *John 11.* who when his Disciples would have perswaded him not to hazard himselfe among the *Jews*, who lately sought to stone him, answered, *Are there not twelve houres in the day, must I not doe the worke of him who sent me, while it is called*

to day, when night comes no man can work: God hath fitted thee with many *Excellent Talents*, with *wisdome* and *Vnderstanding*; with place of *Office* and *Authority*; with *interest in Friends*, with *strength of Body*, and *courage of Spirit*, and by all these put some beames of his owne excellency upon thee, which is the greatest favour in the World: To be a usefull man, is at least equall with being a saved man; ply this work diligently, doe as it is recorded of a famous Minister, who wrote upon his Study doore, *Minister verbi es, hoc age*; Thou art a Minister of the Word, attend to this worke; and thinke often how uncomfortable it would be to thee, if GOD should take thee off in the midst of thy race, when thou hast burnt out much of thy Candle in play, wherein thou shouldest have done much of thy Masters worke. And Secondly, let the thought of this keep thee from being high minded, thinke not *too much* depends upon thee, it may bee thou imaginest what great need the Church or State, the City, Parish, or Family, hath of thee, or thy parts and abilities. Suppose they have, are these things *thy owne*, are they not thy *Masters Talents*, for which thou must be countable, and for which thou wilt be condemned as a Thiefe, for withholding that which was *their due*, and *none of thine*; but I tell thee, God hath no need of thee, *thou art obliged to him* for using thee, he is not *obliged to thee*; he can do his work without thee, and raise up them whom thou thinkest meanly of, to doe greater things then thou canst imagine: therefore whatever hee pleases to imploy thee in, bee faithfull in it, follow his businesse, and do it diligently, and with an humble heart.

Thirdly, doth God often take away the choicest Instruments

struments of our good after this manner, then let all learne to make use of them, and improve them to the best advantage while we have them: this our Lord teacheth upon the same ground, *John 12. 35.* when his hearers had propounded a needlesse question, how he could say *Messiah* should be *lifted up*, that is, *crucified*, whereas the Scripture saith, that Christ abides for ever, instead of giving a solution to this doubt, he replies, *Yet a little while the light is with you, walke while you have the light, lest darknes come upon you:* as if he should say, you frivolously lose your time in making no better use of the light which shines among you, which is given you for another end, even to guide you to doe that work which alone is necessary; to get sound evidence of your being children of the light; to enable you to lead Gospel lives, under Gospel light; you spend your time in needlesse questions, and neglect this which most concernes you, as if it were in your power to doe it at your leasure: but be not deceived, this Market will not long last, after a little while the Gospel will be taken from your Nation, and whoever then is to seek in this great work, will miserably wander in the darke, and lye down in sorrow. Let me therefore perswade you to give all diligence while this light shines, to get your calling and election made sure. Thus Christ there presseth it upon his hearers, and let us urge it upon our own souls, neglect no opportunity of drawing out from good and usefull men, what God hath put into them for our good, because we know not how long they shall abide with us: If any of us have any choice or excellent book which is our owne, we commonly read it at leasure, now and then a leaf or two, but if it be borrowed, and we know not how soon the owner may call for it, we sit up night and day, till we have gathered all the flowers out of it;

thus

thus did *Elisba* the servant of *Elias*, when he once knew that his *Master* was shortly to be taken from him, he would not part a moment from his presence, but endeavoured earnestly to get as much of his spirit as was possible: O, if this wisdom were in us! that considering the Prophets, and other servants of God, do not live with us for ever, we might use them as *Jacob* did the *Angel*, not let them depart till we have got our blessing from them.

Fourthly, but above all, because the most useful men are often taken away in an ill time from us, let us make sure of God, whose yeares, power, goodnesse, faithfullnesse, and truth, never faile, but are alwaies present and everlasting helps in time of trouble: this use the Lord teacheth his people upon the same ground, *Psal.* 146. 2. Put not your trust in Princes, nor in any sonne of man, in whom there is no help; his breath goeth forth, he returns to the earth, his thoughts perish: but happy is he which hath the God of *Jacob* for his God; whose hope is in the Lord his God, which made heaven and earth, the Sea and all that is therein; which keepeth truth for ever: the Lord shall raigne for evermore, even thy God, O *Sion*, unto all generations: This use the afflicted Church made of it, *Isaiah.* 63. 18. When they had considered the daies of old, and how all instruments and means of mercie had but their time, and how the Lord was alwaies the same, they sit down with this meditation, Doubtlesse, O Lord, thou art our father: though *Abraham* be ignorant of us, and *Israel* acknowledge us not, wee are past receiving any benefit from them, thou O Lord art our Father, our Redeemer, thy name is from everlasting: This use did *Asaph* also make of it, *Psal.* 73. when he had considered not onely the worlds

vanity, and worldly mens vanity, but the vanity of whatever earthly thing was most like for to comfort him; his flesh failed, and his heart failed: and how that the Lord alone was the strength of his heart, and his portion for ever, he concludes all with this, ver. 28. *It is good for mee to draw nigh to God, and put my trust in the Lord God.* And verily, so long as we are strangers to this, wee shall be as Saint James his double-minded man, *unstable in all our waies*: as the weeds, which are driven every way where the *ebbing and flowing Sea* doth carrie them; and as the topps of Trees, which are driven with every wind, this way and that way: but if once we had learned to make the most high our stay and strength, to trust in the Lord Jehovah, we might possesse our souls in perfect peace; for in the Lord Jehovah is everlasting strength: We might bee as a Rock in the midst of the Sea, not moved with any tempest; as Mount Sion, which cannot be removed, but standeth fast for ever. Now what argument could be a greater spurre to this, then to know the brevity, vanity, instability, of all other helps; look upon whatever is deare, and thought to be advantageous to thee, without which thou knowest not what to doe; thy father, husband, Pastour, friend, estate, life, &c. of all these thou must acknowledge, they are but *grasse*, the glory of them is but like a flower in the field: but in God thou maiest find all the same things sufficiently, eminently, everlastingly; an everlasting Father, an everlasting Husband, an everlasting Friend, an everlasting Shepheard, an everlasting Portion, an everlasting Life. Let thy soule therefore waite upon the Lord, make him thy onely helpe and shield; let thy heart rejoyce in him, and trust in his holy name alone, and let thy mercy O Lord be upon us all, who desire

*Esa. 26.  
Ish. 125.*



to feare thy name, and to hope in thee alone. And thus much of the first observation, That God often deprives his Church of most usefull men, when they could ill bee spared. The second followes, which is,

That when God doth take away such usefull instruments, Doct. 2. it is a matter of sad lamentation: for prooffe hereof wee have first God himself requiring of it; 2. Examples of the Saints practising; thirdly, strong Scripture-reason enforcing it. First, you have God himself so far calling for it, that in *Esaiah* 57. hee charges it upon them as a great sinne, and the fore-runner of a great judgement, that the righteous dye, and mercifull men are taken away, and no man considers it. Secondly, we have plenty of examples, the whole Church crying out, *Psal.* 12. *helpe Lord, for the Godly man ceaseth: for the faithfull faile from amongst the children of men.* You all know the great lamentation made at the death and buriall of old *Jacob*; at the death of *Moses*, of *Samuel*, of *David*; especially at the untimely death of good *King Josiah*, how all *Judah* and *Jerusalem* mourned for him; how *Jeremie the Prophet* lamented for him, and all the *Singing Men*, and *Singing women*, spake of *Iosiah* in their lamentations to this day and made them an ordinance in *Israel*, & behold their lamentations are written in the book of the *Lamentations*: in so much that the greatest mourning that ever should be in the world, is by the Lord compared to the mourning of *Hadadrimmon* in the valley of *Megiddon*, which was the bitter lamentation of the Church at *Josiah* his death: so in the 24. of *Esaiah*, you shall find, that among the songs that were heard from the uttermost parts of the Earth; even glory to the righteous, rejoycing in that remainder of Godly men, who were found amongst them, the

1. God requires it.

2. The Saints practising it.

*Gen.* 50.  
*Deut.* 34.  
*2 Chron.* 35.  
24. 25.

*Zechar.* 11.



11. 24. 13. 16 Church cryeth out, *My Leanneſſe, my Leanneſſe, woe unto me,* becauſe the good men were but as the ſhaking of an Olive-tree, and as the gleaning Grapes when the Vintage is done: And when the Martyr Stephen was ſo barbarouſly murdered, when devout men carryed him to his Buriall, *they made great lamentation over him.* The time would faile to name particular inſtances: I will adde but one more, of a King, and hee none of of the beſt; *waſh the King of Iſrael, who when Eliſha was fallen ſicke of his ſickneſſe whereof he dyed, came downe unto him, and wept over his face and ſaid, O my Father, my Father, the Chariot of Iſrael, and the horſemen thereof.*

3. Scripture-  
reſon infor-  
mation.

I.  
Because God is  
then diſpleaſed.

Lev. 10. 8

Thirdly, wee have alſo ſtrong reaſon out of Scrip-  
ture to enforce it.

First, in regard of God, there is required ſorrow, fear and trembling, at ſuch evident *manifeſtation of his* wrath in theſe remarkable judgements. When *Nadab* and *Abihu* fell untimely by fire, which iſſued out from the Lord, and devoured them, though they dyed in and for their ſinne, yet being the Lords Priests, from whom better things might have been expected, God commanded that *the whole houſe of Iſrael ſhould bewaile the burning which the Lord had kindled:* Affuredly if God would have the death of theſe men lamented (in whoſe fall his diſpleaſure was manifeſted, nor againſt his people, but againſt themſelves onely) much more doth he expect it when he taketh away our jewells, our comforts, our meanes and instruments of good; not in wrath to them who die, but in ſore diſpleaſure to us who remaine alive: when our heavenly Father thus *ſpitteth in our faces,* ſhould we not be humbled and aſhamed before him?

Secondly,

Secondly, From the honour due to them who are  
thus taken away. God threateneth in his word, that the <sup>2.</sup> *because the*  
name of the wicked shall rot, but the memoriall of the just *dead are hereby*  
shall bee blessed: the righteous shall bee had in everlasting *honoured.*  
remembrance: now it is one great degree of rotten- *Psalm 122.*  
nesse to the name of the wicked, as to live undesired, so  
to die unlamented: which was *Iehojakim* his portion, *Isa. 22. 13.*  
concerning whom thus saith the Lord, they shall not la-  
ment for him, saying, Ah my brother! or, ah my sister! They  
shall not lament for him saying, Ah Lord! or, ah his glory! He  
shall be buried with the buriall of an Asse, drawn and cast  
forth beyond the gates of Ierusalem. But now this is a  
great glory and honour which God putteth upon his  
servants, to have their death honoured with the sighs  
of his mournfull people, and embalmed in their  
teares. Was it not a great honour to the *Patriarch Ja-*  
*cob*, to have all the *Princes and Nobles of Egypt*, and all  
the *Elders of Israel*, lament his death *threescore and ten* *Gen. 50.*  
*dayes together*? Was it not a great honour to *Abner*, to  
have *David* and all his people following the Beere, lift-  
ing up their voices and weeping over him, & saying,  
died *Abner* as a fool dieth? &c. Was it not a great ho-  
nour to *Elisba* the Prophet, to have the *King of Israel* to *2 Samuel 3.*  
acknowledg that the *Chariots and Horsmen of Israel* all  
fell in his death? The like may be said of all mentio-  
ned before, and of *Dorcas*, about whom the *Widdows*  
stood weeping, *mournfully shewing her Coats* upon their *Acts 9. 39*  
Backs. I have read of *Lewes* the eleventh, King of  
France, that he counterfeited himselfe to die, to try  
whether his death should be honoured with the tears  
of his Court: and somewhat to this purpose, of *Pan-*  
*lus Amilius*, whose Son died just when he was himself  
to triumph; that hee more joyed to see their mour-  
ning

ning for his Sonne, then in all the other glory of his Triumph: *nature* in these men did draw them to breath after that, which free Grace casts in to them even in this World, who do worthily in the service of God, besides their eternall reward in heaven: that as they are *desired in life, so they shall be lamented at their death.*

3.  
Because we our  
selves are here-  
by endammam-  
ged.

Pro. 10. 21

Pro 15. 7

Mal. 3  
Psal. 106

Nun. 16. 46

Iob 22.

Iam. 5. 17

Esa. 45. 11

Thirdly, in regard of *our selves*, there is then great cause of mourning in divers respects: First, because we are hereby deprived of so many means of our good, of their counsell and direction; the lips of the righteous feed many, and disperseth wisdom and knowledge: their examples are as a tree of life; they are the lights of the world, their very presence every where a blessing: they are a blessing in the midst of the land, where-ever they goe God is with them; God will give Kingdomes for their ransom; he'll rebuke the devourer for their sake: they may stand in the breach, to turne away Gods wrath, when it's ready to breake in to devour people: they may run with their Censers, and stand between the dead and the living, and make an atonement for a whole Congregation when wrath is gone out from the Lord against them: the innocent men may deliver the Iland, and it is delivered by the purenesse of their hands: they are the very chariots and horsemen of the places where they live; their Prayers are exceeding powerfull, which can open and shut heaven it selfe. What is it that the God of mercy will deny to their prayers, who saith, *Aske me of things to come, concerning my sonnes, and concerning the worke of my hands command ye me?* In a word, they are very store-houses and granaries of good to the places where they live; fruitfull trees, affording both food and shelter, the only excellent men of the world, they are wholly medicinable: and should

should not such a losse as this be felt and lamented?

Secondly, And as their death deprives us of much good, so it often presages and prognosticateth wraith to come upon those they leave behind, *Eia. 57. The righteous perisheth, and no man layes it to heart; mercifull men are taken away, none considering that the righteous is taken away from the evil to come.* So it proved in this place, *The good man is perished, the vile are left behind; then followeth, vers. 4. The day of thy watchmen and thy visitation cometh, now shall be their perplexity:* It's true, as I said before, to them who are godly, the Fountaine remaines when the Pipes are cut; and there is ten thousand times more cause of joy in their God who lives, then of sorrow for their friends who die; but to others it's a sad prediction, that when God makes up his Jewels, and carries them away, *he hath a day comming that shall burne as an Oven; and all the wicked shall be as stubble, that it shall leave them neither root nor branch.* And indeed they are the very *τὸ κάλλος*, the onely meanes to keep off wrath and judgement from the places where they live: Every mercie saith to such a people, as *Elisha to Jehoram, Surely were it not that I regard the presence of Jehosaphat, I would not looke toward thee, nor see thee:* and the devouring judgements say to these godly ones, as the Angel said to *Lot, We are come to destroy this place, up, get thee out, hast thee, escape hence,* *Gen. 19. 13.* 22 When the Husband-man thus pulls up the fence, and gathers in his crop, it is a signe that shortly you'll have wild beasts in the field: This, *Jeroboam* and his whole family found to be true, who had *Abijah*, one child in his family, in whom some good thing was found toward the Lord, and as soone as he was taken away, the judgements of God

*Mal. 3. 17*

*2 Kings 3*

*2 Kings 14*

1. 19

God broke in upon his house, and cut off him that pist against the wall, and him that was shut up and left in Israel, and took away the remnant of the house of Ieroboam, as a man takes away dung, till it be all gone. This the old world found true in Noah; and Sodom, with the rest of the Cities, in Lot: this the Jews found true, when the Christians (admonished from heaven) left Ierusalem & fled to Pella; soon after their departure the enemies made a trench about them, and laid their City even with the ground, and their children with them, not leaving one stone upon another: Thus fared it with the City of Hippo in Africa, where Saint Augustine was Bishop, which, as soone as ever he was dead, was taken and sackt by the Goths and Vandals: Luther was no sooner translated to a better life, but the Smalchaldick war begun in Germany, wherein all the Protestants were almost wholly wasted: No sooner was old Pareus taken away from Heidelberg, but Spinola entred the Towne. These, and many other instances of Gods wrath breaking in upon the departure of godly men, abundantly manifest, that we have cause to weep and lament (not for them who thus dye, but) for our selves, and our children, because of the miseries which we may then justly feare are comming upon us.

Vser.  
For reprove.

Take a brieve Application of this Lesson, and I have done my Sermon. First, Would God have his people thus to mourne, when usefull men decay and faile, how sadly then doth this reprove our generall stupidny: the Lord hath made many great and lamentable breaches amongst us in this kinde, he hath broken all our carnall confidences; our Parliament is weakned, our Armies wasted, our treasure is exhausted, our enemies increased; and of those few able hearts, heads, and hands,



hands, who abode faithfull to this great cause and worke in hand, it might even stab us to the very heart to thinke how many of them the Lord hath even snatcht away, in the middest of their worke, and our greatest need! That excellent spirited Lord, the Lord Brooke; that rare man, Master Iohn Hampden, that true-hearted Nathaniel, Master Arthur Goodwin, (pardon me, I beseech you, though I mention them amongst these friends, who cannot thinke of them without bitternesse) *How are these mighty men fallen in the midst of the battell, and the weapons of warre perished! the beauty of our Israel is slaine in the high places: Whose heart would not bleed, and cry out, as David at Iona-* <sup>2 Sam. I. 19.</sup>  
*than his death, Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistins reioyce, lest the daughters of the uncircumcised triumph!* But now which of us laies these things to heart? who considereth the bitter things which God writes against us? No, we are rather like that wretched people, who when *the righteous perished, and mercifull men were taken away* (though it were from the evil to come) were so farre from laying it to heart aright, that they banished all serious thoughts from them, every one *looking to their owne way;* some to their gaine, others to <sup>Esa. 56. ult.</sup> *their pleasure:* Come ye, say they, *I will fetch wine, and* <sup>Esa. 52. 1.</sup> *we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant;* and this even when *the righteous perished.* Verily this is our carriage; the Lord deprives us of these excellent men, and we (it may be for a moment) bewaile their losse in some passionate expression, saying, *There is a brave man lost! I am sorry such a man is dead! &c.* and then every

every one goeth on againe in his owne way : As I have seen a Hen (pardon an homely similitude) goe clocking and scraping in the midst of her Chickens; then comes the Kite, and snatcheth away first one, then another, then a third, till all are gone; and the Hen bristles and flutters a little when any is snatched away, but returns instantly to her scraping and picking, as if she had lost nothing: Even so doe wee, presently forgetring our great losses, but no man sitting alone by himselfe, to enquire *what God hath done?* and *what He meanes to doe with us?* or, *what we have done to provoke him thus far against us?* thrusting such thoughts far away from us, passing by on the other side of the way, as the *Priest and Levite did by the wounded man*, as if it nothing concerned us: O, Beloved, this wofull security and regardlesse of ours, is one of the saddest tokens of Gods purpose still to bring us lower; It was the Prophet *Hosea* his complaint against *Israel*, a little before their utter ruine, *Strangers have devoured his strength, and he knew it not; gray haire were here and there upon him, and he regarded it not:* The losse of good men was one of his gray hairs, which argued his declining, and his not-regarding it was the saddest evidence of his incurablenesse; the Lord in mercy make us sensible of these heave strokes before it be too late, lest we prove like them of the old world, *who did eat and drink, marry and give in marriage, and would know nothing, untill the flood came, and swept them all away.*

2. Secondly, but how exceedingly doth this discover the wickednesse, the devilishnesse of the spirits of a generation of men amongst us, who are so far from be-moaning and lamenting the losse of good men, that they

they have no greater joy or content, then to heare of their fall; who, with the *Edomites*, *rejoice over the Church in the day of their destruction*, and *speake proudly in the day of their distresse*; who say with *Tyrus*, *Aha, now I shall be replenished, since they are brought low*; who, with the inhabitants of the earth, *Rev. 18. rejoiced when the two Witnesses were killed, and sent gifts one to another*, because those Witnesses tormented them with their prophesying whilest they lived. But stay, profane and wicked man, (if any such be here) and let me a little reason with thee: What such cause is there of thy rejoicing? art thou a *gainer* by their deaths? dost thou imagine to rest more *safely*, because the *pillars* of the house which covers thee are *taken away*? hast thou any *surer footing*, because the bough is *cut* whereupon thou treadest; because the *thread* is cutting asunder, whereby the *sword* hangs which is over thy head, art thou therefore *further* from danger? or dost thou conceive that God hath taken them away to gratifie thee? is it possible for thee to thinke that they who are thus precious in his eyes, who are to him as the apple of his owne eye, are by him removed for any advantage to thee, whom his soule hateth? I tell thee nay; I tell thee, if thou weighest things seriously, thou shalt finde their *life* was thy *gaine*, and their *death* thy *losse*; because it assures thee, *first*, that thou art now *deprived of them*, who put up many a *prayer* for thee; who stood in the gap, to turne away wrath from thee; for whose sake thou farest the better every day, God delighting to doe good to the place where his children lived. And secondly, their death assures thee, that thou also *must dye*: *If the greene tree be cut downe, the*

dry must not long escape; & not only die, but after thy death thou must come to judgment, and their soules whom thou thus hatedst will give most terrible evidence against thee, of all the ungodly deeds which thou hast ungodly committed; and of all the haired, spite, and hard speeches, which thou hast thus long exercised and spoken against them: the very sight of whom at that day will be more dreadfull to thee, then the most terrible Lyon, as terrible as Death, or hell it selfe.

Vic 3.

Thirdly, and lastly, would God have the death of his Saints thus to be lamented; then (*Right Honourable and Beloved*) learne the *right and onely way* to attain that which (I know) all your Soules desire, even to be desired whilst you live, and lamented when you dye: a thing so naturally engraven in the heart of every man, that nothing can be more; to have an Eternall and Honourable Memoriall; *Ego si bonam famam servavero sat ero felix*, said the heathen man. You have read of Herod, that Monster of men, who perceiving the approaching of his death, caused the flower of all the Jewes to be apprehended, imprisoned, and to be murdered at the instant of his death, that he might have lamentation to accompany his death and Funerals: nor was there, amongst the Heathens, any thing esteemed a greater plague, then to dye unlamented, and their Memoriall to be buried in obscurity, or remain in infamy: And I believe there is not a man in this great Assembly, who would not esteeme himselfe extremely miserable, to be, with *Jehojakim*, buried with the Buriall of an Asse; to live undesired, and to dye unlamented: Now know for certain th'only way to prevent this, and to bee truly honour'd in life; and bewail'd

wait'd in death, is to bee *good men*, to serve God and his Church faithfully in your generation. It may be some of you *as yet* doe not think so, being accustomed onely to bee flatter'd and daubed up, and made to believe that you are as great in other mens eyes, as you are in your owne; that because (with *Dives*) you swim in pleasure, weare soft Raiment, fare deliciously every day, & enjoy the worldly accomplishments of health, wit, honour, friends, &c. though in the meane time you be strangers from God, and it may be, enemies to him, his wayes, his servants, and his ordinances: but could you know how meanly you are *now* esteemed by them who are best able to judge of things that differ, even by *God*, his *Angels*, and *Saints*: and couldst thou guesse the discourses will bee of thee when thou art dead, thou wouldst certainly think otherwise. Do but listen abroad in the world, and thou maist discern what is spoken of them, who in their life time blest themselves as much as thou canst doe: Is such a *Noble Man* dead? blessed be God, who hath rid his Church of a great enemy: Is such a *rich Man* dead? the world is well rid of a *gripping Usurer*, a *cruell Oppressor*, a *Mammonist*, who had his portion in this World: Is such a *great Schollar* dead? God bee praised for it, his learning and parts were imployed onely for the hurt of the Church of Christ: Is such *an one* gone? then ther's a cursed blasphemers, a profane swearer, an uncleane adulterer, a swinish Drunkard, a dangerous stumbling blocke, out of the way of the Saints happily removed: This or the like talke will be of thee when thou art gone, if thy life bee such a one: and, which is worst of all, thine immortall soule for ever



sunke into a lake, burning with fire and brimstone, where is nothing but weeping, wayling, and gnashing of teeth for evermore: but couldst thou with a single heart, give up thy selfe to *bee good, and doe good*, every one who hath interest in Heaven would beg thy *Life*; and when thy worke is done, and thou gathered to thy Father, every godly Mans eye would lament thee, every one of their tongues would praise thee; thy memoriall should be Crowned by them all: Yea, God himselfe would make thy Funerall Oration, rather then thy work should not praise thee in the Gates; and, which is best of all, thy soule shall enjoy the fruit of all in *Everlasting life and glory*.

And now the more particular Application of all this, brings me directly to the sad occasion of this present meeting; even to lament the fall of *this* choice and excellent man, in whose death the Almighty testifies against us, and even fills us with gall and wormwood. I know you come hither to mourn, so fully prepared for it, that although I am but a dull Oratour to move passion, I may serve well enough to draw out those tears, wherewith your hearts and eyes are so big and full: there is no need to call for the *mourning women, that they may come*; and for *cunning women, that they may take up a wailing*, to helpe your eyes to run downe with teares, and your eye-lids to gush out with waters: the very looking downe upon *this Beere*, and the naming of *the man* whose corps are here placed, and a very little speech of his worth, and our miserable losse, is enough to make this Assembly (like *Rahab*)

chel) not only to lift up a voice of mourning, but even to refuse to be comforted.

I know, large encomiasticall praises of the dead, unlesse their lives were eminent in goodnesse, and free from any notable blot, are much condemned by the most judicious and godly *Divines*, as a thing of very evill consequence: first, to the *Minister* himself, who hereby is evill spoken of, as a man who for a reward, or some other base respect (like unworthy *Heralds*) will give greatest badges of honour to any ignoble person. Secondly, to the *deceased*, whilist it occasions some others, who haply knew them better, to rake into their lives, and lay open their former faults, which otherwise had been buried in oblivion. Thirdly, but the worst of all is, that wicked men make this a fearfull *stumbling-blocke*; who when they heare such men highly commended, in whom peradventure they knew such and such enormities, doe hereupon conclude, that our preaching for abandoning of all evill is of no great necessity, even in the Preachers own judgement; who sends men to heaven in his Funerall Orations, who yet *lived*, and (for ought they know) *died* in the practice of such things as the Minister useth to declaime against. But I am called to speake of a man so eminent and excellent, so wise and gracious, so good and usefull, whose works so praise him in every gate, that if I should altogether hold my tongue, the children and babes (I had almost said, the *stones*) would speak: upon whose Herse could I scatter the sweetest flowers, the highest expressions of *Rhetoricke* and *eloquence*, you would thinke I fell short of his worth; you would say, *this very name, JOHN PYM*, expresseth

presseth more then all my words could doe, should I  
 say of *him*, as they of *Titus*, that he was *Amor & deli-*  
*cia generis humani*: should I say of *his* death, as once the  
*Sicilians* upon the *Grecians* departure, *Totum ver perit*  
*ex anno Siciliano*: should I say, he was not onely as one  
 of *Dauids* thirtie *Worihies*, but one of the three, one of  
 the first three, even the first and chiefe of them, the  
*Tachmonite* who sate in the seat: should I say, our whole  
 land groaneth at *his* death, as the earth at the fall of a  
 great mountaine, I might doe it without envie in this  
 Assembly: Yea, should I write a whole booke in *his*  
 commendation, and publish it, many of you would say  
 as a *Philosopher* once did, who falling on a booke enti-  
 tuled *Encomium Mercuris*, said with indignation, *Et*  
*quis Lacedamoniorum eum vituperat?* he thought it time  
 ill spent, to praise him whom none could blame: and  
 I beleeeve your selves are resolved to make some such  
 monument of your high esteeme of *him*, that after-  
 ages, as well as the present, shall know you valued *him*  
 above my words. But I am well pleased to be impar-  
 tuic negotio: Est hoc maximum laudis genus, quum oratio-  
 nis copiam virtus exuperet & magnitudo laudari; sicque  
 vinci nobis est multo gloriosius quam saepe vicisse. And  
 for that I am able to say, I am presently at a losse, ha-  
 ving in my serious thoughts viewed *him* in *his* naturals,  
 in *his* moralls, in *his* graces, in *his* relations, in *his* pub-  
 licke and private behaviour, inopem me copia fecit. I  
 know I could not speake long, but you would be wea-  
 ry of such a speaker; and I remember *Salustys* speech,  
 when he was to speake of *Carthage*. *Præstat tacere quam*  
*pauca dicere*, then I wisht seriously that it had fallen to  
 the lot of some such able tongue, to have so characte-  
 rized

*Chrysostom, de*  
*laudib. Paul.*

rized and deciphered *him* before you, that you who now mourne for *his* losse, and knew *his* worth, might say, *This is the very image of the Man*; and might once at least be refreshed to see His lively picture represented to your eyes, by such a tongue as was suitable to His worth, and *this present Auditory*; that that might have been your refreshing, which was once *Cyprians* Auditors, to heare the Martyrs praised by such an Oratour as *Cyprian* was.

I spare to English what was spoken of the holy Martyr his Eloquence, because to doe the like, is above *my Sphere*, I want such a tongue, and therefore must study to be short, and shall confine my self to that rule which *Basil* (worthily called the great) observed in the praise of *Gordius* the Martyr. Its the custome of the World (said he) when they would praise a man, to speake of his *Family*, to derive his *Pedigree* through many discents, to open to the full his *education*, *parts*, and *learning*; and such other *accomplishments*: *Sed Ecclesia hac tanquam supervacua dimittit*: The Church looks onely at those things which may glorifie Christ in his Saints, and thereby do good to them who remaine alive. According to this rule, I shall forbear to speake any thing of his *Family*, *Education*, *naturall endowments*, His cleare *understanding*, *quick apprehension*, *singular dexteritie* in dispatch of busines: His other *moral eminences*, in His justice, patience, temperance, sobriety, chastity, liberality, hospitality: His extreme humanity, affability, curtesie, cheerfulness of spirit in every condition; and (as a just reward and

Percepimus gaudia, magna solatia,  
magna fomenta, maxime quod et  
gloriosas Martyrum, non dicam  
mortes, sed immortalitates gloriosis  
et condignis laudibus prolequutus  
es; Tales enim excessus talibus  
vocihus perferendi sunt, ut quæ  
referbantur sic dicerentur qualiter  
facta sunt. *Cypri. Ep. 26.*

sweet fruit of all these) the high and deare esteem and respect which *hee* had purchased in the hearts of all men of every ranke, who were acquainted with *him*; such onely excepted, of whom to be loved and well reported, is scarce compatible with true vertue: All men who knew *him*, either lov'd or hated *him* in extremity: such as were good, extremely delighted in *him*, as taken in a sweet captivity with his matchlesse worth; the bad as much hated Him, out of their antipathy against it.

But, all these things (though most desirable and excellent in their place) I passe over, and shall insist only upon *two things*, which alone are desirable in any man, which indeed make a man *more precious then Gold, then the fine gold of Ophir*: First, he was a true Christian man, a faithfull servant of *Iesus Christ*, one who long since was borne againe of *Water and the Holy Ghost*, engrafted into *Christ*, adopted to be the Childe of God, justified freely by his grace, renewed in the spirit of his mind, sanctified throughout, in spirit, soule and body: one who had made God his portion, and Gods word his guide: who in his whole course had left off to fashion himselfe according to the World, but in all things studied to know (as his rate) what was the good and perfect will of God: in a word, He was a true *Nathaniel*, in whom there was no guile.

Secondly, *Hee* was a man of a publike spirit, a most usefull man, *He was the good Man of this Text*, wholly laid out for the publike good: the publike safety was written in *His* heart, as men report, *Queen Mary* said, that *Callis* was in hers: it was *His* meat and drinke, *His* worke, *His* exercise, *His* recreation, *His* pleasure,



pleasure, *His* ambition, *His* all : What *He* was, was onely to promote the publike good : in and for this *Heliv'd*, in and by this *He* died. And this excellent usefull spirit of *His*, was accompanied with three admirable properties, wherein *he* excelled all that ever I knew, and most that ever I read of: *First*, such *single-nesse of heart*, that no by-respect could any whit sway *him*; no respect of any Friend : *He* regarded them in their due place, but knew neither Brother, Kinsman, nor Friend, Superior nor Inferior, when they stood in the way to hinder his pursuit of the publike good : *Magis amica Respublica*: And he used to say, *Such a one is my entire friend, to whom I am much obliged, but I must not pay my private debts out of the publike stock. Yea, no self-respect, no private ends of His owne or family, were in any degree regarded, but Himself and His were wholly swallowed up in the care of the publike safety; insomuch that when friends have often put Him in mind of his family and Posterity, and prest him, that although he regarded not himself, yet he ought to provide that it might be well with his Family; (a thing which they thought he might easily procure;) his ordinary answer was, If it went well with the publike, his family was well enough.*

Secondly, such *constancy and resolution*, that no feare of danger, or hope of reward, could at any time so much as unsettle *him*. How often was *his life* in danger? vvhhat a World of threats and menaces have bin sent *Him* from time to time? Yet I challenge the Man that ever saw *Him* shaken by any of them, or thereby *diverted from, or retarded in His* right way of advancing the publike good: nor could the offers of

*Exod 32.10.  
Num. 14.12.*

the greatest promotions (vvhich *England* could afford) in any measure be a block in *His* way: in that *He* was as another *Mosis* (th'only man whom *God* went about to bribe) who desired that *Hee* and *his* might never swim, if the cause of *God* and his people did ever sinke: *His* spirit was not so lovv, as to let the whole World prevaile with *Him* so far as to hinder *his* vwork, much lesse to be *his* Wages.

Thirdly, such *Vnweariablenesse*, that from three of the Clock in the morning to the evening, and from evening to midnight, this vvas *his* constant employment, (except only the time of *his* drawing nigh to *God*) to be some way or other helpfull towards the publike good; burning out *his* Candle to give light to others. Who knows not all this to bee true, who knew *this Mans* conversation? not onely since the time of this Parliament, but for many yeers together hath *He* beene a great pillar to uphold our sinking frame; a Master workman, labouring to repaire our ruinous house; and under the weight of this worke hath the Lord permitted this rare Workman to be overthrown: and that's all I meane to say of *His* Life.

And as *His* life, such was *His* Death, enjoying all the time of *his* sicknes the same evenesse of spirit which he had in the time of *his* health, with an addition of a more cleare evidence of *Gods* love in *Iesus Christ*, and most ready subjection to *Gods* will, to live or dye at *Gods* choice; professing to my self, that it was to *Him* a most indifferent thing to live or dye: if *Hee* liv'd, *Hee* would doe vvhatever service *He* could; if *Hee* dyed, *Hee* should gae to that *God* whom *He* had serv'd, and who would carry on his worke by some others: And to others

thers *He* ſaid, that if *his Life* and *Death* were put into a paire of ballances, *He* would not willingly caſt in one dram to turne the ballance either way. This was *his* temper all the time of *his* ſickneſſe; but as *He* drevv nigher to *his* end, the ſwifter His motion was to Godwards; enjoying more abundant comfort in His ſpirit; more frequently pouring out *His* heart in prayer: and whereas formerly *his Soliloquies* and private devotions were only betwixt God and *his* own Soule, now, out of the abundance of *his* heart, *his* mouth was compeld to ſpeake, and that ſo audibly, that ſuch of *his* Family or Friends, who endeavoured to bee neere Him (left he ſhould faint away in *his* weakneſſe) have over-heard Him importunately pray for the *Kings* Majeſty, and *his* Poſterity, for the *Parliament*, and the *Publike* Cauſe; for Himſelfe begging nothing, but that if His worke were done, He might bee received into *his* Maſters joy: And a little before His end, being recovered out of a ſwound, ſeeing *his* friends weeping about Him, he cheerfully told them, hee had look't death in the face, and knew, and therfore fear'd not the worſt it could doe; aſſuring them, *his* heart was filled with more comfort and joy, which hee found and felt from God, then His tongue was able to utter; and ſoon after (whiſt a Reverend and godly Miniſter was at prayer with Him) He quietly ſlept in the Lord.

It may bee ſome of you expect I ſhould confute the Calumnies and Reproaches which that generation of Men who envied his *Life*, doe already begin to ſpread and ſer-up in *Libels* concerning his *Death*; as that hee dyed Raving, crying out againſt that Cauſe wherein he had beene ſo great an inſtrument: Charging him

to die of that loathsome Disease, which that accursed *Balsack*, in his Booke of Slanders against *Mr Cal. vin*, charged him to dye of. But I forbear to spend time needlessly, to wipe off those reproaches, which I know none of you believe. And this will satisfie the *world* against such Slanders; that no lesse then *eight Doctors* of Physick, of unsuspected integrity, and some of them *Sirangers to him*, (if not of different Religion from him) purposely requested to be present at the opening of his Body; and well neere a thousand people, first and last, who came many of them out of curiosity, and were freely permitted to see his Corps, can, and doe abundantly testifie the falshood and foulness of this Report; the Disease whereof he dyed, being no other then an Imposthume in his Bowels.

But now (to leave this) tell me all you that passe by the way, have we not great cause of *Mourning*, in the fall of *such a Man*! May I not say, as *David* to the People, *Rent your Clothes, and gird you with Sackcloth, and mourne before Abner?* Verily, when I consider how *God* hath followed us with breach upon breach, taken away all those Worthy Men I before mentioned, and all the other things wherein the Lord hath brought us low; and now *this great blow*, to follow all the rest, I am ready to call for such a *Mourning*, as that of *Hadadrimon in the valley of Megiddon*.

But mistake me not; I do not meane that you should mourne for *Him*, *You* his deare children; *You*, Right Honourable Lords and Commons, who esteeme him little lesse then a Father; I mean not that you should mourne for *Him*, his worke is done, his warfare is accomplished,

complished; He is delivered from sin and sorrow, and from all the evils which wee may feare are comming upon our selves: Hee hath received at the Lords hand a plentiful reward for all his Labours. I beseech you, let not any of you have one sad thought touching him. Nor secondly, would I have you mourne out of any such apprehension as the Enemies have, and for which they rejoyce; as if our Cause were not good, or wee should lose it for want of hands and heads to carry it on: No, no, beloved, this Cause must prosper; and although we were all dead, our Armies overthrown, and even our Parliaments dissolved, this Cause must prevail; out of the mouth of Babes and Sucklings, will God ordeine strength to quell all the Enemies of it: even the great Enemy, and the Avenger. Nor should we much mourne, because the Enemies rejoyce: I confesse it is as a Sword in our Bowels, to heare their blasphemies; but as in relation of the Cause, their blasphemies need not trouble us; *Let my enemy (said Job) be as the wicked; and he that riseth up against me, as the ungodly;* Iob. 27. 7. Let them fill up the measure of their wickednesse, God Mat. 23. 32. will the sooner take a course with them, and the more eminently and speedily plead our Cause: but let us mourne that we have thus farre provoked the Lord God to displeasure, and to manifest it by such heavy stroakes, that wee are deprived of such an Excellent Godly man, such a Patriot, such a Light, such an Example, such a Store-house of good, such a Jewell snatch't out of our bosome, as we all knew him to be, and that we have such a sad prediction in his death of the increase and prolongation of our Calamities.

But especially (right Honourable Lords and Gentlemen)



Heb. 11. 4.

Iohn 12. 24.

Prov. 6. 6.

men) let me prevaile with you to make such use of him, that with *Abel*, though he be dead, he may still speak unto you; that, as a graine of corne, he may prove more fruitfull when buried under the ground, then while he lived with us upon earth. And certainly, if God sends us to the *Pismire*, to consider her waies, and thereby to learne wisdom; it can be no disparagement to any of you to consider his worth, and thereby to grow better; I shall therefore make bold to propound him, as *Bishop Mountacute* did Master *Perkins* in his Funerall Sermon, To be the Man that taught England to serve God, and Ministers to preach Jesus Christ; to Master *John Pym* to be the Man, whose example may teach all our Nobles and Gentlemen, to be good Christians, good Patriots, good Parliament-men. You all knew him well, and knew

That he was not a man, who when he was called to the publike service of his countrey, lay here to satisfie his lusts, spending his time in riot and wantonnesse, in gaming, drinking, whoring, &c. Take heed none of you be such.

He was not a man who prov'd a Traiour to God and his countrey, and the cause of Religion, which he had solemnly protested to maintaine. Take heed none of you be such.

Hee was not a man, who (though hee appeared often in the Parliament house, yet) neither promoted good causes himselfe, nor willingly permitted others to do it. Take heed there be none such among you.

He was not a man who own'd the good cause so long as it was like to thrive, and then tackt-about when it seemed to decline; resolved to secure himselfe, what ever became of the publike. Beware none of you be such.

He was not a man who would feed himselfe, or feather his owne nest, or provide for his family or friends out of the publike  
like

like Stocke or treasure of the Kingdome. Take heed none of you be such.

He was not a man who would favour the cause of his friend, or presse too heavily against his enemy; he was no respecter of persons in any cause or judgement. Take heed none of you doe so.

He was not a man who would consider how far any publique service would stand with his owne private designs, and promote the one no further then the other could be driven on with it. Beware this be none of your condition.

He was not a man who for maintaining or propagating any private opinion, or way of his owne, would hazzard the publique safety. Take heed none of you be such.

He was not a man who feared to promote the Reformation of Religion, lest himselfe should be brought under the yoke of it. Take heed that none of you doe so.

Not a man living (I beleieve) could justly taxe him for any of these; God grant none of you may be found guilty of any one of them in the day of your account. If you be such, or should prove such, let me tell you, it's most probable you do but dance in a net; All good men are not Fooles, some of them will discover you: however, though we may possibly suffer a while by your wickednesse, yet soone enough to your owne ruine your sinnes will finde you out.

But in stead of these things, he was the holy man, the good man, adorned with that integrity, constancy, and unweariablenesse in doing good, which I before told you of: Goe, and doe likewise: Get such an upright heart to God; Lay out your selves wholly in the publique cause; Put both your hands to this worke, and the smaller your number is, be the more diligent, and fall the closer

ser to it; Set selfe, and selfe-respects, aside; Drive no designs of your owne; Count it reward enough, to spend, and be spent in this cause; Esteeme the worke more worth then all your lives; Imitate him in these things: So might you make him, as another *Sampson*, more advantagious to the cause of God in his *Death*, then ever he was in his whole *Life*.

You have done well thus to follow his *Corps* with honour to his Bed of rest: you have *done well* to appoint a *Committee* to consider his debts, and how hee hath wasted his estate as well as spent his life in the publike service, that so his Family may finde he did not all this to an ungratefull State; The Lord reward this faithfulnessse into your bosomes: But would you endeavour to be *like him*, to set him up for your *Patterne*, and not to rest till a double portion of his spirit might be found in you, *This* were the *greatest honour* you could possibly doe unto him: So should we all blesse God for *his example*, and *your imitation*; so should you be *Repairers of our breaches*; so should you be even *Saviours unto us*, so should you doe *worthily in Ephraim*, and be *famous in Bethlem*. Consider what I say, and the Lord give you understanding in all things.

*Esa.* 58. 12.

*Okad.* 21.

*Ruth* 4. 11.

FINIS.

no  
to  
ke  
se  
on,  
h,

th  
p-  
ce  
ne  
ot  
is  
e-  
d  
e  
d  
r  
-  
s  
-  
d







# A VIEWV OF THE<sub>2</sub>

## Solemn LEAGUE and COVENANT, FOR

*Reformation*, defence of *Religion*, the  
Honour and Happynesse of the KING,  
and the Peace, Safety and Union of the three  
Kingdoms of *England*, *Scotland*, and *Ireland*, to be  
taken by all sorts, in all the said Kingdoms;

In which, That COVENANT is  
Analysed, opened, proved, and fully cleared  
from 24. Objections and Quæres made against it, by  
such as either out of conscience or malignitie, scruple at,  
With an appeal to Conscience.

The Principall Quæres and Objections answered in this  
Discourse, are set down in the next Page after the *Analysis*.

Also, moving incouragements to take the COVENANT,  
and assist the PARLIAMENT.

---

2 Chron. 15. 12, 13, 15.

*They entred into a Covenant to seek the Lord God of their Fathers with all their heart,  
and with all their soul :*

*That whosoever would not seek the Lord God of Israel, should be put to death, whether  
small or great, whether man or woman.*

*And all Judah joyced at the Oath, for they had sworn with all their heart, and sought  
him with their whole desire, and he was found of them, and the Lord gave them  
rest round about.*

---

By T. Mocket, Master of Arts of Q. C. C.

---

*Felix necessitas quæ in meliora compellit Aug. in Ep. ad Arm. & Paulinum.  
Magnum quoddam est & salutare bonum, votum, atque animarum nostrarum  
firma custodia tutissimumque præsidium, Chrysost.*

---

London, Printed for Christopher Meredith, and are to be sold at the sign  
of the Crane, in Pauls Church-yard. 1644. 1643



## READER,



Thou hast here, in the ensuing Pages, a brief Analysis of the late Covenant, the whole opened and proved, the *Queries and Objections* (such as I have met with) cleared, and some others since answered, and all after a very plain, homely manner, as men use to do, who have lost, or been robbed of their Tools; yet take it over, judge favourably of it, swear to the Covenant and League, and give thy best assistance to that side, which Christ will certainly own, at the day of judgement, and which will then, and on thy death-bed afford thee comfort; and the blessing of God and his People be on thee, and with thee. If any will still be deceived, who can help it? Let them look to it, If this discourse may inform and set right, or confirm any, and so any way (as I hope it will) conduce to the publike good. I have all my desire, who have engaged my self most willingly, next unto God, to be all that I am, or can do, wholly for my Countries good.

T. Mocket.



The Late  
**LEAGUE and COVENANT**  
 Analyſed and Explicated.

Which contains { 1. A Preface. *We Noblemen, &c.*  
 2. The matter it ſelf. *That we ſhall ſincerely, &c.*  
 3. A concluſion. *And this Covenant we make in the preſence, &c.*

Fiſt, The Exordium or Preface to the Covenant, contains theſe particulars.

1. *The perſons Covenanting.* Three whole Kingdoms, England, Scotland and Ireland, and therein all ſorts of Men, Noblemen, Barons, Knights, &c.

2. *The end why we enter into this Covenant, in theſe words.* Having before our eyes, &c.

This is three-fold { 1. *The glory of God and the advancement of the Kingdom of our Lord and Saviour Jeſus Chriſt.*

2. *The honour and happynesse of the Kings Maieſty and His Poſterity.*

3. *The true (or juſt and legall) publike Liberty, Safety, and Peace of the Kingdoms.*

3. *The occaſion moving them and us to enter into Covenant.* The treacherous and bloody Plots, conſpiracies, attempts, and praſtiſes of the enemies of God againſt the true Religion, and the Proceſſors thereof — Their rage, power, and preſumption being of late, and at this time much increaſed and exerciſed.

4. *The neceſſity of entering into Covenant, becauſe other means of Supplication, Remonſtrance, Proteſtation, and Sufferings, cannot procure the preſervation of our ſelves, and our Religion, from utter ruine and deſtruction.*

5. *The rule we herein walk by.* The commendable praſtiſe of theſe Kingdoms in former times, and the examples of Gods people in other Nations.

6. *The ſolemn manner of taking this Covenant and League;* After mature deliberation, with our hands liſted up to the moſt high God.

Secondly, The Narration or Matter of the Covenant which we swear to observe, which contains these heads.

1. We Covenant and swear to endeavour,

- |   |  |   |   |  |
|---|--|---|---|--|
| { | 1. The preservation of the reformed Religion in the Church of Scotland, in   | { | Doctrin.  |  |
|   |  |   | Worship.  |  |
|   |  |   | Discipline.   |  |
|   |  |   | Government.   |  |
| { | 2. The Reformation of the Kingdoms of England and Ireland in   | { | Doctrin.  |  |
|   |  |   | Worship.  |  |
|   |  |   | Discipline.   |  |
|   |  |   | Government.   |  |
| { | 3. The nearest Conjunction and Uniformity of the Churches of God in these three Kingdoms, in Religion; That is,                  | { | 1. Confession of the Faith.   |  |
|   |  |   | 2. Forme of Church Government.  |  |
|   |  |   | 3. Directory for Worship, and Catechizing.  |  |
| { | 1. The <i>modus</i> of our endeavour, That is,   | { | 1. Sincerely.   |  |
|   |  |   | 2. Really.  |  |
|   |  |   | 3. Constantly.  |  |
| { | 2. The means in abling us Through (or by the assistance of) the grace of God.  | { |   |  |
|   |  |   |   |  |
|   |  |   |   |  |
| { | 3. The extent of our   | { | Reformation and Preservation of the Scots Government and Discipline, is   |  |
|   |  |   |   |  |
|   |  |   | According to the Word of God.   |  |
| { | Here we have also  | { | Endeavour In our severall places and calling.   |  |
|   |  |   |   |  |
|   |  |   |   |  |
| { | 4. The subordinate end aymed at therein,   | { | 1. Unity and Uniformity in affection and Faith. That we and our posterity after us, may, as Brethren, live in faith and love. |  |
|   |  |   |   |  |
|   |  |   | 2. Gods gracious presence with us, That the Lord may delight to dwell in the midst of us.                                     |  |
| { | 5. The persons against whom we Covenant, The common enemies (understand) of God, our Religion, Peace, just Rights and Liberties. | { |   |  |
|   |  |   |   |  |
|   |  |   |   |  |

- |   |  |   |                           |
|---|--|---|---------------------------|
| { | 2. That we shall endeavour in like manner, without respect of persons, the exstirpation of | { | Popery.                   |
|   |  |   | Prelacy is the Hierarchy. |
|   |  |   | Superstition.             |
|   |  |   | Heresie.                  |
|   |  |   | Schisme.                  |
|   |  |   | Prophanesesse.            |

And } Whatsoever shall be found to be contrary to sound doctrine and the power of godlinesse.

With

(5)

With the Reasons.

1. That we pertake not in other mens sins, and thereby be in danger to receive of their plagues.
2. That the Lord may be one, and his Name one in the three Kingdoms.
  1. The Rights and Priviledges of the Parliaments.
  2. The Liberties of the Kingdoms.
  3. The Kings Majesties Person, and Authority, in the preservation and defence of the true Religion, and the Liberties of the Kingdoms.
3. That we shall with the same sincerity, really, &c. Endeavour with our Estates, and Lives, to preserve mutually,

And the Reason why this last Clause is expressed (though alwayes intended and endeavoured) That the world may bear witness with our consciences, of our Loyalty; and that we have no thoughts to diminish His Majesties just Power and Greatnesse.

4. That we shall with all faithfulnessse, endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evill Instruments.

- |              |   |  |   |   |   |  |
|--------------|---|--|---|---|---|--|
| Here we have | { | 1. The persons described.<br>They are such as endeavour, | First,  | { | Hinder the Reformation of Religion.<br>Divide the King from his people or one Kingdom, from another, or<br>Make any Faction or Parties among the People, contrary to this League. |  |
|              |   | 2. The end of this discovery,                            | Secondly,   |   | {   | To<br>Make any Faction or Parties among the People, contrary to this League. |
|              |   |  | Thirdly,  |   |   |  |
|              |   |  | That they may be brought to publike tryall, and receive condign punishment. |   |   |  |

5. That we shall each one of us according to our places and interests, endeavour.
  1. To preserve to Posterity, the Peace and Union between the Kingdoms, settled by the Parliaments. And
  2. That Justice may be done on the wilfull opposers thereof.

6. That we shall
  1. According to our places and callings.
  2. In this common cause of Religion, Liberties, and Peace of the three Kingdoms,
    1. Assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof.
    2. Not suffer our selves directly, nor indirectly, by any combination, perswasion, or terrour, to be divided, or withdrawn from this blessed Union and Conjunction.



Neither to make defection to the contrary part;

Nor give our selves to a detestable indifferency or neutrality in this cause, which so much concerns.

First,

Secondly,

Thirdly,

{ The { Glory of God.  
Good of the three Kingdoms.  
Honour of the King.

3. But shall { 1. Continue in that blessed Union and Conjunction. And 2. Promote the same according to our power. } And that { 1. All the dayes of our lives.  
2. Zealously and constantly.  
3. Against all oppositions, lets, and impediments whatsoever.

4. That we shall reveal and make known what (Plots, Conspiracies, Attempts, or Practises, are (being known to us) against Religion, the Peace, Liberties, Priviledges of the Kingdoms, this Union, His Majesties Person, or Authority, which) we are not able our selves to suppress and overcome, that it may be timely prevented and removed.

With an Affeuration or Protestation, concerning all the premises and particulars, All which, we shall do, as in the sight of God.

7. A Declaration, wherein are contained,

1. A Profession { desire to be { generally { First, Our own sins.  
before God and { humbled { for { Secondly, The sins of  
the World, of { particularly and specially, { the Kingdoms.  
our unsained { } { 1. Valued the inestimable benefit of the Gospel, Nor  
2. Laboured for the purity and power thereof, Nor  
3. Endeavored to receive Christ in our hearts, Nor  
4. To walk worthy of him in our lives.  
Which are the causes of other sinnes, and transgressions, so much abounding amongst us.

purpose,

{ purpose, desire and endea- vour for }	Our selves. And All under our charge.	{ 1. Both in publicke and private, And 2. In all duties we owe unto God and Man. Amend our lives. God each one before an o- ther, in the example of a reall Refor- mation.
		{ 10 {

- This Profession, Because these Kingdoms are  
guilty of many sins and provocations against God,  
and his Son Jesus Christ.
2. A reason of { Our present distresses and dangers intimated  
to be our sins; these calamities being the  
fruits thereof.
3. The end of this our desire, purpose, and endeavour, to be  
humbled, and amend our lives, is,

That the Lord { 1. Turn away his wrath and heavy judge-  
ment. And  
may { 2. Establish these Churches and { Kingdoms in { Truth. &  
Peace.

Thirdly, The Peroration or Conclusion. And this Covenant we make, &c.

- |                         |   |   |  |
|-------------------------|---|---|--|
| {<br>Which<br>contains. | { | 1. An attestation or calling God<br>to witnesse, whom we here<br>acknowledge to be.     | { 1. Present.<br>2. Almighty.<br>3. The searcher of all<br>( and so of our<br>hearts.  |
|                         |   | 2. A Protestation or Profession,<br>wherein we, in the presence of<br>Almighty God, &c. | { 1. Professe, that our<br>true intention is. And<br>2. Promise, That our<br>endeavour shall be to<br>performe this Cove-<br>nant in all the parts of<br>it. |
3. An appeal to God, before whom we shall answer (and  
give an account) at the great day of judgement, when the  
secrets of all hearts shall be disclosed.
4. An Imprecation, secret, and implied, to this affect,  
So let me finde mercy at the great day of judgement,  
when

when the secrets of all hearts and actions shall be disclosed and judged, as I do, and the wrath, if I do not, truly intend, and really endeavour, to my power, to perform the intents of this Oath and Covenant, in these words, *As I shall answer, &c.*

5. An humble supplication to God for } 1. Strength to perform our Covenant.  
And such  
2. A blessing on our desires and endeavours as may bring.

1. Deliverance and safety to his People.
  2. Encouragement to the Christian Churches, groaning under the yoke of Antichristian tyranny, to joy in this, or the like Association, and Covenant.
  1. To the glory of God.
  2. The enlargement of the Kingdom of Jesus Christ.
  3. The Peace and Tranquility of Christian Kingdoms and Common-wealths.
- Amen.

## The Quæres and Objections Answered in this Discourse.

### Quære 1.



Hether every mans conscience is not to be left free to it self.

2. Whether it will be offensive, or acceptable to the Divine Majesty, for them to make it, for a cause they understand not?
3. Whether a Covenant may be made without, yea, against the Kings command?
4. Whether the Scriptures do declare, That the People made their Covenants without the King?
5. Whether by the examples in Scripture, when a publicke Covenant is made with God, The People in generall (being of discretion) as well as some, are not to take it, and not one part against another.
6. If the people be enjoined to take the Covenant, then many will forswear themselves, for they will not take it with desire, and endeavour to be humbled, or purpose and endeavour to amend their own lives, and all under them; and so will bring a curse on the Land, and not a blessing?
7. If I take this Covenant with any ungodly persons, who do not desire to be humbled, nor resolve, and endeavour to amend their lives, then I shall joyn with them in their sin, which I may not do, muchlesse, in a Covenant?

Q. How

**Q.** How can I subscribe these words, calling to minde the treacherous Plots, &c. against the true Religion, and the Professors thereof, especially in these three Kingdoms, and affirm, That we now enter into Covenant and League, for the preservation of our selves, and Religion; from utter ruine and destruction, *Unlesse I know, and beleve, that there is a design, utterly to destroy the Kingdom, and Religion?*

**Object.** His Majesty hath offered to secure the Parliament, the Kingdom, Laws, Liberties, and the true Protestant Religion, by any Acts of Parliament to that purpose; And what can we desire more?

**Ob.** We do not know what the Scots Discipline is, and we may not swear to, we know not what?

**Ob.** If we take this Covenant, then we are bound to entertain the Scots Government and Discipline, which peradventure, hereafter may appear, not to be according to the Word of God in some particulars, if not in the whole way.

**Qu 6.** Whether one part of a people, may wish a good conscience, make a Vow and Covenant to the mighty God, against an other part of their own Nation, and Brethren, they being also of one and the same Religion?

**Ob.** All men say, this is an unnaturall warre; And may I wish a good conscience, have any thing to do in an unnaturall warre?

**Ob.** To Covenant and swear against the common enemies, is interpretatively, to Covenant and swear against the Forces, raised and countenanced by the King, and so against the King, because, whom we count the common enemies in England, the King accounts his friends, hath gathered them together into an Army, doth countenance them, and command them by His Commissions under the broad Seal?

**Qu** But what if these common enemies should seize on my person, and will force me to assist them against the well affected, or will take away my life? If I refuse, I shall die for it; If I obey to save my life, I break my Oath, and so this oath will become a snare unto me?

**Qu** How can I swear to maintain the Priviledges of Parliament and Liberties of the Kingdoms, and Subjects; especially of an other Nation, which I know not? Oaths ought to be in truth, righteousness, and judgement?

**Ob.** We swear here to maintain the Kings Authority, and yet swear against the forces raised by the Kings Authority, and the persons countenanced by him; for nothing else can be meant by the enemies of God in this Kingdom; but the Army raised by the King, and the evill Councillors about him, countenanced and authorized by him, which have often been said to be a Popish Army, up in arms against the Parliament, and Religion, commonly called, The publike enemies, and the like; Again.

**Ob.** The King commands me to assist those whom we count the common enemies; which if I do, I break my oath; if I do not, I am so farre from preserving the Kings Authority, that I disobey it, and in that Act, make void His Authority.

**Ob.** But what, if in pursuing this Covenant, they do any unlawfull act?

**Ob.** Every one that is in Christ, is perfectly justified, and hath all his sins pardoned;

(8)

when the secrets of all hearts and actions shall be disclosed and judged, as I do, and the wrath, if I do not, truly intend, and really endeavour, to my power, to perform the intents of this Oath and Covenant, in these words, *As I shall answer, &c.*

5. An humble suppli } 1. Strength to perform our Covenant.  
cation to God for } And such  
2. A blessing on our desires and endeavours as may bring.

1. Deliverance and safety to his People.

2. Encouragement to the Christian Churches, groaning under the yoke of Antichristian tyranny, to joy in this, or the like Association, and Covenant.

1. To the glory of God.

2. The enlargement of the Kingdom of Jesus Christ.

3. The Peace and Tranquility of Christian Kingdoms and Common-wealths.

Amen.

## The Quæres and Objections Answered in this Discourse.

### Quære 1.



Hether every mans conscience is not to be left-free to it self.

2. Whether it will be offensive, or acceptable to the Divine Majesty, for them to make it, for a cause they understand not?

3. Whether a Covenant may be made without, yea, against the Kings command?

4. Whether the Scriptures do declare, That the People made their Covenants without the King?

5. Whether by the examples in Scripture, when a publique Covenant is made with God, The People in generall (being of discretion) as well as some, are not to take it, and not one part against another.

6. If the people be enjoined to take the Covenant, then many will forswear themselves, for they will not take it with desire, and endeavour to be humbled, or purpose and endeavour to amend their own lives, and all under them; and so will bring a curse on the Land, and not a blessing?

7. If I take this Covenant with any ungodly persons, who do not desire to be humbled, nor resolve, and endeavour to amend their lives, then I shall joyne with them in their sin, which I may not do, muchlesse, in a Covenant?

Q. How



**Q.** How can I subscribe these words, calling to minde the treacherous Plots, &c. against the true Religion, and the Professors thereof, especially in these three Kingdoms, and affirm, That we now enter into Covenant and League, for the preservation of our selves, and Religion; from utter ruine and destruction, *Unlesse I know, and beleieve, that there is a design, utterly to destroy the Kingdom, and Religion?*

**Object.** His Majesty hath offered to secure the Parliament, the Kingdom, Laws, Liberties, and the true Protestant Religion, by any Acts of Parliament to that purpose; And what can we desire more?

**Ob.** We do not know what the Scots Discipline is, and we may not swear to, we know not what?

**Ob.** If we take this Covenant, then we are bound to entertain the Scots Government and Discipline, which peradventure, hereafter may appear, not to be according to the Word of God in some particulars, if not in the whole way.

**Qu 6.** Whether one part of a people, may with a good conscience, make a Vow and Covenant to the mighty God, against an other part of their own Nation, and Brethren, they being also of one and the same Religion?

**Ob.** All men say, this is an unnaturall warre; And may I with a good conscience, have any thing to do in an unnaturall warre?

**Ob.** To Covenant and swear against the common enemies, is interpretatively, to Covenant and swear against the Forces, raised and countenanced by the King, and so against the King, because, whom we count the common enemies in England, the King accounts his friends, hath gathered them together into an Army, doth countenance them, and command them by His Commissions under the broad Seal?

**Qu.** But what if these common enemies should seize on my person, and will force me to assist them against the well affected, or will take away my life? If I refuse, I shall die for it; If I obey to save my life, I break my Oath, and so this oath will become a snare unto me?

**Qu.** How can I swear to maintain the Priviledges of Parliament and Liberties of the Kingdoms, and Subjects; especially of an other Nation, which I know not? Oaths ought to be in truth, righteousness, and judgement?

**Ob.** We swear here to maintain the Kings Authority, and yet swear against the forces raised by the Kings Authority, and the persons countenanced by him; for nothing else can be meant by the enemies of God in this Kingdom; but the Army raised by the King, and the evill Counsellors about him, countenanced and authorized by him, which have often been said to be a Popish Army, up in arms against the Parliament, and Religion, commonly called, The publike enemies, and the like; Again.

**Ob.** The King commands me to assist those whom we count the common enemies; which if I do, I break my oath; if I do not, I am so farre from preserving the Kings Authority, that I disobey it, and in that Act, make void His Authority.

**Ob.** But what, if in pursuing this Covenant, they do any unlawfull act?

**Ob.** Every one that is in Christ, is perfectly justified, and hath all his sins pardoned;

pardoned; and therefore hath no cause to be humbled for his own sins, much less for the sinnes of the Land, but to rejoyce in God, and Jesus Christ, for his mercy to them.

Ob. We are commanded to do that we cannot do, To humble our selves, and amend our lives, and all under us.

### Four other materiall Quæries and Objections answered in the Exhortation.

Ob. **T**Hings are now in a worse condition, then before the Parliament raised forces, and entered into a Covenant; and we are further from Reformation, desired, then before.

Ob. It would be a great encouragement, to come into Covenant with the Parliaments Party, if we could see them prevail; but they say, the Parliaments side do decline, wear away, and grow weak, all seems to go against them, notwithstanding all their Fasting and Prayer; but God blesteth the Kings Party, they prosper and increase daily, carry all before them, where they come. It is a miracle (say some) That the King should raise so great and formidable an Army, notwithstanding, all endeavours to suppress it; Therefore better to stand Neuer, I shall finde the more favour, if that party do prevail, as they are like to do.

Ob. But they solemnly protest, and the King hath taken the Sacrament upon it, That they will maintain the true Protestant Religion, the just Priviledges of Parliament, the Liberties of the Subjects and Laws of the Land; May not one Christian beleve an other? What can they say more?

## The severall parts and particulars opened, and cleered, and the Ob- jections answered.

**A**gainst the whole, these Quæres are made:

Quære 1. Whether every mans conscience is not to be left free to it self?

Ans. Every man ought to be free from sin, and from all things that are indifferent and uselesse, and to be bound onely to things lawfull, good, usefull and necessary, at least very conducing to the publike good; and such is a Covenant, and this in particular at this time, when Gods hand lyeth heavy upon us; corruptions are many, and enemies combine together against us (see Ezekiel 20. 37. 2 King. 11. 4. 17. 2 Chron. 29. 10. and

## (II)

and 31. 20, 21. and 34. 30, 31, 32.) Which Covenant is partly religious and sacred, and partly civill and politicall, very good and usefull in both respects. Therefore I answer, Men may be urged and compelled to duty, and things necessary for the publike good, and so to receive, and take this Covenant, or discover themselves to be disaffected to the publike good, That we may know who are for us, and who against us; whom to trust, and whom to beware of, because secret enemies may do the greatest mischief, walking unseen under the Vizard of true friends; Frequently in sacred Scriptures, Governours did presse the People to enter into Covenant. See 1 King. 11. 4. 9. 2 Chron. 15. 13. and 34. 32. and Ezra 10. 3. 5. Then arose Ezra, and made the chief Priests and Levites to swear, that they should do according to this Word; And compell them to keep Covenant, being made, 2 Chron. 34. 32. And is not this usuall at this day in all Courts, about Oaths taking upon any occasion?

*Quere 2. Whether it will be offensive or acceptable to the Divine Majesty for them to make it, for a cause they understand not?*

*Answer.* In the generall, Though the act it self be pleasing to God, yet the manner, or doing of that lawfull and good action, ignorantly, cannot be good in him that doth it; and therefore not acceptable to God. But in this case, it can hardly be, that any that hear the Covenant read over (being of yeers) and have time to consider, what is therein specified, but may understand what they do, and the cause why; And in particular, to him, that made this question, I may say, as Luke 24. 18. *Art thou onely a stranger in (our) Israel, and hast not known the things that are come to passe there in these dayes?*

But may not some pretend ignorance and conscience, meerly to gain the time? Many can see no reason for it, nor why the Parliament should raise forces, or for what they fight, because they will not see, like him that could see no Wood for 1 rees. Some will not seem to see, because they will not contribute their assistance, but discourage others; and because wedded to their wills, and loose wayes, as abhorring all power of godlinesse, and strictnesse of Religious Government, that doth advance it, and may restrain them that would walk at liberty.

*And to speak freely,* I wonder at many, that scruple to take the Covenant, and pretend conscience here, and yet make it no matter of conscience, to swear ordinarily, to lye, to be sometimes drunk, to sit long tipling in the Alehouse or Tavern, to neglect religious duties in private, to sport and use pastimes on the Lords day, ordinarily to discourse of worldly affairs; and others to have two or three benefices; plead for sports and liberty on the Lords day; Altars, Rails, Bowing before them; Crosses, to preach seldome, and live worse; yea, more to foment a bloody Warre, &c. and no conscience check them. Surely, here is conscience onely pretended, and something else intended; for a good conscience will scruple at one sin, as well as at an other, and so at every sin.

Qu. 3: Whether a Covenant may be made without; yea, against the Kings command? (I put your two into one.)

Answer. The chief Magistrates, or Governours assent, is usefull, and may much further the work, *Regis ad exemplum, &c.* But is not necessary, so as it may not be without His assent. But secondly, What if the Prince that should assist his Parliament and people, be seduced, and up in arms against them? Were it not senselesse to look for his command, to do that which will help to suppress these forces, violent, unjust wayes and courses, which are countenanced by him, tending to subvert Religion, Laws, and Liberties? Thirdly, In *England* and all Common-wealths (that are not absolute Monarchies, where the Princes Will is the Law, and Rule of Government, and not the set Laws of the Land,) the Parliament is the supreme Sovereign Power; the King indeed, is the supreme Governour; but the supreme Sovereign Power, resides not in the person of the King, but in the Laws, and the Highest Court of the Land, the Parliament: The King, we willingly acknowledge, hath none above Him, nor any Peer, or particular person equall to Him, in the Kingdom, be he never so great an Officer; but he is not above all jointly, though above any one man severally; not above His whole Kingdom or Parliament (consisting of the Nobles and Commons) which is the representative body of the Kingdom.

See Sovereign Power of Parliament and Kingdoms.

For the Parliament of *England* hath power to question the Kings Patents, Charters, Commissions, Grants, &c. Whether they be Legall, and to Cancell, and repeal them, if illegall and burdensome to the Subject; not only without, but against His consent. If Acts do binde the King, yea more, The Acts, Verdicts, Judgements, and Determinations of Inferiour Courts, being just, and according to the Law, do binde the King. Now that Power which can question, the Acts and Grants of another, and Cancell them, if illegall or burdensome, is above Him, whose Acts and Grants, it may so question.

\* Singulis major, at universis minor Objection.

Beside, The King, though the principall Member in the Parliament, yet is but one Member— therefore not above all, and though above every one severally, yet inferiour, and subject to all jointly. especially, if we make the comparison betwixt the person and illegall Acts and Commands of the King, which are not *Authoritative* and *Parliamentary*, which even Doctor Ferne professeth, *sect. 1.* and the legall, and good Commands, and Acts of the two Estates in Parliament, which are *Authoritative*.

At least in the ordinary.

Also, it is the Law and Kingdom in Parliament, that make him King, and not the King that makes the Law, &c. *Quod efficit tale est, magis tale.* That power which makes another, such hath much more power in it self, as the fire that heateth, must it self, be hotter then the thing heated by it. He is the Kingdoms Officer, and servant, to see all things ordered, for the publike good; A Member and servant of that Church, in which he is King, and not above them.

Yea,

Yea; The Parliament, which is the Kingdoms representative, is above the Law, hath power of the whole Realm, can question, alter, and repeal any Law, when it sees just cause, and make any new Laws, *pro re nata*, as new emergent occasions shall require, for the safety, and well being of the whole; and are therefore called together (as appeareth by their *Writ* and *Summons*) and are elected and entrusted by their severall Counties and Corporations, that choose, and send them; but the King is not above, but under the Law, and sworn to rule, according to the Law. He hath not the power of the Realm in His person, cannot repeal or alter the old, or enact any new Laws, nor (see the Margin \*) so much as reverse, or hinder any judgement given, though in the meanest Court of Justice, if just, and according to the Law; therefore he is not above, but inferiour to the Parliament, or whole Kingdom, represented in Parliament. These and divers other conclusions, whosoever will may see abundantly proved, and cleared; so as I suppose no rationall man, shall be able to contradict in the *Sovereign Power of Parliament and Kingdoms*, especially in *Part. 1. p. 17 & 23. &c.* And when they have well weighed the reasons and authorities there alleaged, let them in their most conscientious judgement, dissent from the Author if they can; but alas! Some will not read him, because they will not be taken off from their way.

\* See Magna Charta, cap. 29. & 2 Edm. 3. cap. 8. No commandment under the great or little Seal, shall disturb justice, or delay right in any point.

Wherefore, the Supreme and Sovereign Power being in the Parliament, from which, by Law, the King ought not, and considered (not simply as a man, but in His legall Power, and Royall Capacity, cannot possibly be absent) the Ordinances, Acts, and Orders of the Parliament do binde, and ought to be obeyed, and whosoever resisteth this Ordinance, resisteth the Ordinance of God, and shall receive to himselfe damnation: therefore if the Parliament make a Covenant, and injoyne all to take it, it is our duty to do so, though it be without, yea, against the Kings personall command.

Qu 4. *Whether the Scriptures do declare, That the people made their Covenants without their King?*

Answer. Some they did; for the Covenant in *Ezra*, and that in *Nehemiah's* time, were made in *Jerusalem* by *Ezra* and *Nehemiah*, without the knowledge of the King of *Babylon*, to whom they were then Subject. But here the question should be, not whether they did, *De facto*, sed *de jure*, but whether they might not lawfully have made and sealed a Covenant without the Kings consent: And now with us, Whether we may not lawfully take the Covenant, without, yea, against the Kings personall consent, the Parliament requiring and injoyning it? I have even now proved, wee may and ought, at the Parliaments command, (which indeed is the King, considered in his legall and royall capacitie, and whole Kingdom, of which they are the representative body and) whose Ordinances and determinations do binde the whole Kingdom.

Qu 5. *Whether by the examples in Scripture, when a publique Covenant is made*



*made with God, the people in generall (being of discretion) as well as some, are not to make and assent thereunto, and not one part against another?*

*Answer* 1. Without question all ought to assent to, and make it, being of discretion, as well as some; there is the same reason for every one, that there is for any one; but if some refuse out of disaffection to Religion, or the Kingdoms good, others that are well affected ought not therefore to desist from their duty: If another will breake the wholesome and good Lawes of the Realme, or Ordinances of Parliament, I am never the lesse bound to observe and keep them: if Papists, though native Subjects, refuse to take the Oath of Supremacie and Allegiance, I may not do it, being lawfully required thereunto; I must not look to other mens practise, but to my own duty; and not so much to what others do, as what they should do.

2. One part (the other refusing, especially when they contradict, hinder, and oppose, yea, seek to subvert the true Religion, Laws and Liberties of the Subjects) may and ought to take this Covenant, which bindes not simply and absolutely to oppose the other part, but to maintain true Religion, &c. and to suppress their unjust and illegall oppressions, rapines, and other endeavours to subvert Religion, Lawes and Liberties. Of which more anon.

*Ob.* 6. *If the people be enjoined to take the Covenant, then many will forswear themselves, for they will not take it with desire and endeavour to be humbled, or purpose and endeavour to amend their own lives, and all under them, and so will bring a curse on the Land, and not a blessing?*

*Answer* 1. If so, the fault is their own, and the curse will light upon themselves, not the Parliament and Kingdoms that require it, who doe withall require, that all should do it conscienciously and sincerely.

2. Many that make no conscience of reforming their lives, and all under their charge, may hereby the rather be moved so to doe, and will make a kinde of conscience, becaule of their Oath, the rather to joyn in furthering Reformation, and the preservation of Religion, Laws and Liberties, and so it may much further the publike good.

*Ob.* 7. *If I take this Covenant with any ungodly persons, who do not desire to be humbled, nor resolve and endeavour to amend their lives, &c. then I shall joyne with them in their sin, which I may not do, much lesse in a Covenant.*

*Answer*. No, they joyn with me in a good action, not I with them in their evill action and hypocrisie, unlesse I also take it without desire to be humbled, and without purpose and endeavour to reform mine own life, and others under my charge, or do like and approve of their hypocritical taking it.

In a word, me thinks no man should stick at the taking of this Covenant, seeing the Assembly of learned and godly Divines have, after serious examination, and weighing every sentence and word in it; and the two Houses of Parliament, the Scots Commissioners in the name of themselves,

selves, and the whole Parliament, Assembly, and Kingdom of Scotland, and thousands in this Kingdome, have already with great cheerfulness sworn the League and Covenant, unless they think themselves wiser than all these severally and joyntly, which to me seems to argue much pride and presumption. But I passe on to the Covenant it self, to prove the particulars, and answer the objections made against any part of it.

---

The solemne *League and Covenant* it self,  
with the Preface to it.

*The Preface.*

**W**E Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeses, Ministers of the Gospel, and Commons of all sorts, in the Kingdoms of England, Scotland, and Ireland. Here we have the persons covenanting, three whole Kingdomes, and in them all sorts of men (and why not women also as well as men, being not here excluded? seeing also the reasons that formerly moved the people of God to enter into Covenant, concernes women as well as men, and seeing they may much further or hinder the work of Reformation, and as I hear in some Congregations, the women have generally and unanimously taken it) so it was in Moses time, Deut. 29. 1. in Asa's time, 2 Chron. 15. 12, 13, 14. Nehem. c. 9. 38. c. 10. 28, 29. all sorts took the Covenant, The Princes or Nobles, the Priests, the Levites, and the rest of the People, their WIVES, their sonnes and their DAUGHTERS, every one having knowledge, and having understanding; i.e. being of discretion: It is not too mean for the greatest Emperour, he must stoop to Christs yoke, humble his soul, amend his life, &c. as well as the poorest Peasant; with God there is no respect of persons, and it is no new thing for a people to enter into Covenant with God, and a mutuall League among themselves, both great and mean ones, of which more by and by; but for three Kingdoms to joyn together in a solemn League and Covenant, to root out Popery, Prelacy, Superstition and Prophannesse, is such a thing as I never read, nor you heard of, and, I beleieve, the world never saw the like; which gave occasion to M. Henderfon, a Learned, Reverend and Grave Divine; and one of the Scots Commissioners now in London, at the first taking of it in Margarets Church Westminster, to shew to the whole Assembly then present, what good successe God gave to that Kingdom in their former troubles, after their uniting themselves together by a Covenant, the necessitie of our entring into Covenant now, with the infallibility of good successe, if we conform our selves to Gods Word in the pursuite thereof, concluding with these words, *That were this Covenant fixed upon*

the Popes Palace, it would doubtlesse put him into Belshazzars quaking condition.

Having before our eyes the glory of God: Here is the end to be aimed at by every Covenanter;

1. The glory of God, according to the Apostles command, 1 Cor. 10. 31.

2. The honour and happinesse of the Kings Majesty; see these words in Art. 3.

3. The true (the just and legall) publike Liberties, Safety, and Peace of the Kingdoms, wherein every ones private condition is included: See Art. 3.

Calling to minde the treacherous and bloody Plots, Conspiracies - of the enemies of God against the true Religion, and the Professors thereof - especially in these three Kingdoms, ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this present time increased and exercised, &c. Here we have the occasion that moves us at this time to enter into a League and Covenant. Pagan Princes, and people in the Primitive times, and the Antichristian Party since to this day have alwayes in all ages and Countries, had divers treacherous Plots and practises against the true Christians, and faithfull servants of God, and the true Religion; witness the burning of *J. Hus*, *Jerome of Prague*, and the persecution of those that imbraced the Truths of God, which they taught; the great persecutions and slaughter of the *Waldenses* and *Albigenses*, the great slaughter and persecutions of the godly Christians in *Italy*, in *Germany*, in *France*, in *Spain*, especially the bloody Massacre in *Paris* and other parts thereabout, about that time; the persecutions and blood-shed in *Queen Maries* dayes in *England*, the many treacherous Plots in *Queen Elizabeths* and *K. James* his dayes, especially 88. and the Gunpowder-Treason, beside almost two hundred thousand Protestants slain, yea, Butchered for Religion lately in *Ireland* and in *England*, with the many Plots against this Kingdom, give just occasion to us now to enter into a League and Covenant with God, and against the common enemies of God and his people, now to joyn together to root out Popery, Prelacy and prophanesse, which are so destructive to the true Religion, and the Professors of it.

We now at last (after other means of Supplication, Remonstrance, Supplications and Sufferings) for the preservation of our selves and our Religion from utter ruine and destruction. Here we see the necessitie of entering into a League, To preserve the true Religion, and root out Popery, &c. because no other means will prevaile to secure our persons and Religion from utter ruine and destruction; and this Covenant (under God) cannot but be a notable and very speciall means to effect it.

Qu. How can I subscribe those words; Calling to minde the treacherous

rous Plots, &c. against the true Religion and Professors thereof --- especially in these three Kingdoms, and affirme, That we now enter into Covenant and League for the preservation of our selves and Religion from utter ruine and destruction, *unlesse I know and beleve that there is a Designe to ruine and destroy the Kingdome and Religion?*

Ans<sup>r</sup>. 1. We do not swear to the Preface, but to the Articles following it.

2. That there is such a designe to ruine and destroy the Kingdome, (I mean, The Parliament, and the Laws and Liberties of the Subject,) and Religion also, those things do abundantly witnesse, though enough and enough hath been written again and again by others.

First, *That there is a destructive Designe against the Parliament and whole Kingdome, in our Priviledges, Laws and Liberties*, these things speak out fully, most of all which are notoriously known, and cannot be denied by any that have observed the proceedings of that Party, and make conscience of speaking the truth; viz. That certain persons, much prevailing with his Majesty, long before this Parliament, had a Designe for the overthrowing of Laws and Liberties, and altering Religion, was too manifest to all that were observant; beside, he that hath read over, and well considered the Remonstrance of Parliament, presented by the Commons House of Parliament, to the King, Anno 1628. may easily see, we were then at a desperate point; and may wonder that our Laws, Liberties, and Religion, have not been utterly overthrown, and Popery, and Tyranny set up, before this Parliament began.

Secondly, *To which alse*, That since this Parliament began, there was a plot to bring over 8000 Irish souldiers, raised by the Earl of Strafford, into England, there kept on foot; notwithstanding the many earnest humble requests of the Parliament of England, that they might be disbanded. The plot, and endeavour to bring up the Northern Army, 1641. against the Parliament and City, with the Kings privy, and to make the Scots stand Neutrall, as was acknowledged by the confession and Oaths of some of the Officers of the Army, and flight of others of them, out of the Kingdom. The two Letters sent to Master Bridgeman, and Master Anderton, about Janu. 14. 1641, which intimated some sudden, sad, and dangerous blow intended, against the well affected in the City and Parliament. The hint which the Earl of Strafford gave at his death, of a great storm that hung over England, being privy (as it seems) to the intentions and designes, since put into execution by the Papists and Cavaliers in the Kings Army, and in Ireland. The horrible Rebellion in Ireland, being broken out, though the Rebels often affirmed, That they had Commission for what they did, That the best in England would syde with them, and such like speeches; yet his Majesty could not be perswaded to publish any Proclamation to proclaim them Traitors, till at least three moneths after, and then onely but fourty Copies were by the Kings expresse

See also  
Romer-  
Masterpiece  
very fully  
clearing  
this point.

see the Re-  
monstrance  
of Ireland,  
by Arch-  
deacon  
Maxwell,  
and the  
Declaration  
of Parl.  
the rise and  
progreffe  
of the Re-  
bellion in  
Ireland.



See the Declaration  
Parl. published Jan.  
17. 1641.

presse command suffered to be printed, and those few not to be published, till further command from his Majesty, and no Copies of that Proclamation to be had upon any terms: whereas when the *Scots* rose up in their just defence of their Religion and Laws (as his Majestie himself hath since acknowledged in an Act of Parliament) presently Proclamation issued out with expresse command, To proclaime them Traitors in every Church and Chappell thorowout the Kingdom of *England*, and Dominion of *Wales*, and those thought little better that refused to publish it. *But* when his Majesty was returned from *Scotland*, he discharged the Guard which the Parliament had for their safetie, and another denied them, unlesse under the command of the *Queens* Chamberlain; That the King himself entertained divers Captains at *Whitehall*, as a supernumerary Guard, an unusuall thing, And fortified *Whitehall* with Ammunition, in an unusuall manner, and with men of turbulent spirits; *The accusing the Lord Manton*, (now Earl of *Manchester*) and the five Members of the *Commons* House, and his Majesties going to the House of *Commons* in person, attended with about five hundred men, (not of his usuall Gentlemen and Guard, but) desperate Cavalleers armed, who by their words and behaviour, and the confession of some of them afterward, plainly shewed them to be on some desperate Design against all the well affected in the Parliament; *The endeavour* to draw away the Gentlemen of the *Innes* of Court to assist the King; *The putting in* divers Canoncers, and other assistants into the Tower of *London*; *The putting out* of that faithfull Knight Sir *William Balfore*, then Lieutenant of the Tower, by his Majesty, and putting in *Lunsford*, a man of a known and notorious debauched life, to be Lieutenant in the others room; a man fit for any desperate Design or practise; *The many active Instruments* employed in forraigne parts to procure forraigne Commanders, and buy Arms and Ammunition, as Field-Pieces, Pieces of Battery, Morter-Pieces, Carbines, Pistols, Swords, Warre Saddles, and powder, (which to pay, the Crown Jewels were carried over and sold) as appears by a note of direction found among the Lord *Digbys* Papers; *The endeavour* used to seize on the strong Holds of the Kingdom, as the Earl of *New Castle* (now in Arms against the Parliament, and Generall of the Popish Forces in the North) and Captain *Leg*, a man found guilty by the Parliament before, sent to Hull to take in the Town and Magazine there, for the King, by his command; *The Kings withdrawing* himself from the Parliament to some remote place, (where Papists, Delinquents and Malignants might most securely resort to him) according to the Lord *Digbys* advice to the King; *The drawing away* of many Members of both Houses of Parliament, by Commands, Promises and Threats, to *York*, to the King, that the actions of the Parliament might be blemished, and reported to be the Votes but of a few, and a party in the Parliament, as they since give out; *The Forces raised at York*, and serious endeavours used to draw all that great and very considerable



derable County to assist the King against the Parliament : *The protecting of* notorious Delinquents and known Papiſts, Recuſants againſt the juſtice of the Parliament, as *Beckwith the Priſt*, and divers others : *The putting out* of the honeſt and approved Juſtices and Sheriffs, and putting prophane, debauched, deſperate and Popiſh perſons into their Offices, muſt neceſſarily argue ſome deſperate Deſigne and Attempt to be made againſt the Parliament, the Kingdom, and its Liberties : *The Attempt made againſt Hull*, by the King in perſon, with his Cavalliers, (which would have beene a fit place to lett in Forraigne Forces, Ammunition and Armes againſt the Parliament and Kingdom, which ſince hath been done at *Newcaſtle*, ( ſoon after ſeized on for the King ) and other parts ſince under the Kings Command : *His Majesties denying* to ſettle the *Militia* of the Kingdom ( though he did acknowledge it needfull, and promiſed to do it ) in ſuch hands and way, as the Parliament and Kingdome might conſide in, though often humbly intreated and importuned by the Parliament and Kingdome; and putting the *Militia* into the hands of untruſty and illegall Commiſſioners of *Array*, who now bend all their ſtength and wits againſt the Parliament : *The arming* of many known Papiſts, contrary to the Lawes of the Land, to diſarme Proteſtants : *Add moreover* the deſperate Deſignes that have been to murder many of the beſt Members of both Houſes of Parliament, and other Plots againſt the City, and other parts of the Kingdom : *And when* his Maſteſtie under the colour of a guard, (when no man offered, or, as I verily beleave, intended the leaſt hurt to his Perſon or juſt Prerogative ) had raiſed a conſiderable Army, then he openly declared, That he was reſolved to get *Hull* into his hands, and the Magazine there, and to ſuppreſſe the *Militia*; all which was done before the Parliament raiſed any Forces, or made any preparatives for warre; Which things, though apparently known, yet I have heard ſome Royalliſts ſo impudent as to deny ſome of the moſt apparent and undoubted particulars.

And whereas at firſt the King, by ſolemn Proteſtations and Proclamations, promiſed to maintain the Priviledges of Parliament, the Lawes and Liberties of the Land, to admit of no Papiſts, &c. we ſince evidently ſee and hear, The Parliament denied to be a Parliament, and proclaimed Traitors; Thouſands of Papiſts and Iriſh Rebels employed by his Maſteſties Commiſſion, and about him, and thouſands of his Maſteſties good Subjects plundered, contrary to the known Lawes and Liberties of the Kingdom. What all this means, let who will be the Judges to be determine, if they will ſpeak what they think. Adde hereunto the Ceſſation of Arms for a year, lately agreed on by his Maſteſties Commiſſioners, in his Name, with the Rebels in *Ireland*, and the putting into priſon foure of the Privie Councell there, men of knowne integrity and faithfullneſſe for the Proteſtant Religion, for their good ſervice.

Qu. But how does it appear, that there is a designe to alter Religion, and set up Popery?

2. *Answer* Clearly by these and other such like evidences, *The marrying* with a known Papiſt, and Articles agreed on in secret, without the consent of Parliament, as heretofore hath been; *His Majesties* Letter to the Pope; *That the Prelates* and prelaricall men, have along time endeavoured to undermine the Fundamentall points of the Protestant Religion; *By corrupting* the Universities with Popish and Arminian Governours in most Colledges *By committing* the power of Printing and Licensing Books to the hands of Popish, Superstitious, Arminian, Domestick Chaplains; *By countenancing*, Licensing and Printing, Popish, Arminian, and Licentious Books, tending to corrupt our doctrine, to liberty and profanenesse, as the *Jesuits* *Jeſuita ſeſanta Clara* his Book, *Moutagues* *Appeal*, *Apparatus ad Historiam*, *Cogens Devotionis*, *The Femall glory*, *Shefords Treatises*, *Pocklintones Sunday no Sabbath*, *A Coal from the Altar*, *The toleration for sports and pastimes on the Lords day*, and many other such like, containing many very licentious, superstitious and Popish doctrines; as *Auricular confession*, *Real presence in the Sacrament*, *Falling from grace*, *Free will*, *That Sunday is no Sabbath*, &c. *By ſuſpending*, *ſtencing*, and *imprisoning*, most of the most godly, Orthodox, learned, and painfull Preachers; and setting up idle, lazy, dumb, superstitious, scandalous, ignorant, non-resident, and not, or seldome Preaching Ministers, or corrupting Teachers, thorowout the Kingdom; *by confining* Arthodox painfull Preachers, to use only the common Questions and Answers in the common Catechisme, without expounding and opening them; which some of the Prelates said, *was as bad as Preaching*, by prescribing, altering, and corrupting formes of Prayer in the Church, turning Tables Alterwise, and calling them so, and erecting stone Altars in many Churches, Railing them in, placing Holynesse in places, persons, and things, as Vestures, Gestures, &c. *By commanding*, Bowing, Cringing at the name of Jesu, to, or before the Altars, Eastward; and introducing in many (especially in Cathedrall Churches, Copes, Pictures, Crucifixes, Crosses, Candlesticks, Tapers, Basons, &c. into the worship of God; calling Ministers, Priests, &c. *The multiplying* of Papiſts, Priests, and Jesuites, of late years in this Kingdom, and the great connivence and favouring of them, which amounted to little lesse than a toleration; and the *severe punishing* of the most godly and religious Protestants, for going to here a Sermon in other Parish Churches, when they had none in their own Parish (for which I knew some honest, peaceable men, payed seven Nobles a peece in the Bishops Court, and some four Nobles) for not Bowing, Kneelings, or the like, which themselves confessed to be things indifferent; for repealing of Sermons in their Families, though a good and godly exercise commanded; *Deut. 6. 67.* *By their urging* and pressing the observation of the Canons, and commandments of men, before, and above the Commandments

A. P. T.  
P. W. B.  
T. M.  
\* At Ch.  
Rer.

and Precepts of God. *The frequent meetings of Papists, at certain places, in and about the City, without controle. The audaciousness, and multitude of Priests and Jesuites; notwithstanding, our strict Statutes against them. The residence of the Popes Nuntio\*, or Legate, divers yeers together in England, so neer the Kings Court, and often familiar admittance of him, to His Majesties presence; though His Majesty knew, that he was here Resident, to promote the great designe, The convulsion and of the two Kingdoms, of England and Scotland; and the introducing, and establishing the Romane Religion, or else he, by some of his instruments, would poyson His Majesty, if He did not fully comply with them therein. The treaty\* of Reconciliation agreed on, Anno 1636. Betwixt His Majesty, and the Pope; with the Articles thereof, to incorporate Papists and Protestants, the Church of England and Rome (the Synagogue of Satan), into one body. The\* Monastery of Nunnes in Queens Street, another at Greenwich. And verily truly, The setting at liberty, the greatest Irish Traytors in Dublin, on their words; and the committing to the Castle of Dublin, Sir John Temple, Sir Adam Loftus, Sir Robert Meredith, and Sir Will. Parsons, Privy Councillours (known strenuous Protestants and great enemies to the Irish, Papists, Popish Rebels, and the Cessation of Arms with those bloody Rebels) by His Majesties Warrant; and that chiefly for their activeness, against the Popish Irish Rebels, for ought that appears, to me, by the Articles exhibited against them. The Colledge of Capuchin Fryers, in, or neer, Coveu Garden. The favouring and preferring, as much, as in them lay: such as were either Popish or Arminian (who in divers points, jump with the Papists) into places of preferment, power and trust, both in Church and State. The receiving, and countenancing of Papists, known Recusants, and employing them against the Parliament; and giving them Commissions, to raise, and lead forces, contrary to the known Laws of this Land, and His Majesties own Declarations, published in Print. The entertaining and favouring of Brady a most bloody, Irish Rebel; and Sir John Dungan, an Irish Rebel, accused of high treason in Ireland, who hath a Commission for a Troop of Horse; and other Irish Papists, who had a hand in the most barbarous actions of the Rebellion, the dressing of Protestants small Infants into pieces, and ripping up of women with childe, and the like; as Master John Dol, late Minister of Arisgullise, in the County of Cavan, in Ireland, affirmeth (who coming to Oxford, and by occasion, continuing there seven weeks, and went away from Oxford, towards London, June 13. Anno 1643. and was examined at the Commons Barre, and after by a select Committee, July 8.) Also affirmeth, That he saw in Oxford, that Brady, Sir John Dungan, three Franciscan Fryers, and three Jesuites (which he there nameth) who are all very earnest for the cause, and daily encouraging the souldiers to fight against the Round-heads; That as neer as he could possibly compute, there was then at Oxford (before the Queen*

\* Parizani  
An. 1635.  
and 1636.

and after  
him, Con or  
Cureus, and  
Rofetti.

See Romes  
Master-  
piece. Pag.  
10. and 31.

\* See the  
English  
Pope, p. 14.  
&c.

\* Romes  
Master-  
piece, p. 15.  
23, 24. 30.

See the  
Parlia-  
ments De-  
claration,  
concerning  
the rise and  
progress of  
the Irish  
Rebels, p.  
20. and 62.

came thither) about three thousand Irish Rebels; and that most of the Kings Guard are Irish (as if there were not enough faithfull Protestants in Eng and Scotland, to safeguard His Person;) This testimony living in Ireland, and well knowing the Irish there, and being an eye and ear witnesse there, cannot be denied. *Adde also*, the Army in the North, under the Earl of Newcastle, consisting for the most part of known Papists, who call themselves, *The Catholike Army, The Queens forces*, consisting of fugitive *English, Dutch, French, Walloons, Spaniards, Danes, and Negroes*, (in probability all Papists, Pagans, or Atheists) who, as report frequently goeth, hath set up, and displayed, a consecrated Banner from the Pope. *Yet further*, (which all that Cordially stand for the Protestant Religion, cannot but abhorre) the beraying with their own dung, the great *English Bible*; defacing, and burning many *English Testaments*, and other godly Books, in the house of one *John Hamond*, a Book-Seller, in *Marleborough*, when they sacked the Town; and the burning divers *English Bibles*, and other godly Books (as was commonly reported by honest men) at *Reading*, in the publike Market place, neer, or under the Gallows, in despite of the Protestant Religion, under pretence (as is reported) that the Common-prayers were not bound with these Bibles; by which we may in part see, what manner of Service that is, which such persons so much stickle for, which yet I do not universally reject; *And this also*, which Master *Dod* the examine above named, doth there him, and affirm, *That there are daily, and publike meetings at Masse, at Oxford*, in almost every street there; and he verily beleeves in his conscience, *That for one Sermon* derfoot, by preached, there are four Masses said now at Oxford. And this (observe it) before the Queen came to the King; Beside, what Masses, and Masse meeting there are in other places of the Land. *And this*, I can witnesse (among many other things) That when the King went first from *Nottingham*, towards *Shrewsbury* (though His Majesty was pleased to publish to the world, That He would not entertain a Papist in His Army, yet) of sixty Cavaliers, that lay in a great Persons house (where I was frequently God: The many of them did there openly professe themselves to be Papists, were Minister is seen that night with Crucifixes about their necks, when they went to since dead. Bed; and after they had rifled the house, and pillaged it, their Chaplain This relation is true. answered to a servant of the house, desiring them to spare his Bible, Take it, for our Souldiers care not for the Bible. And if so many Papists were then in His Majesties Army (as by this instance, to name no more) might be probably supposed; what then are there now? When in a manner, all the Papists in England, that are of able bodies, are up in Arms in severall places of the Land, against the Parliament?

To all which, adde the testimony and positive affirmation of the two Houses of Parliament, in many of their Declarations, That there is a design to subvert the Protestant Religion, Laws, and Liberties, and introduce Popery, and set up an Arbitrary Government, and overthrow the



the very being of the Parliament : which testimony (considering the intelligence, and great in-sight, which they cannot but have, after so long wholly applying themselves to State-affairs, cannot but be of great force and credit, to beget a credence, That Religion, Laws, and Liberties, are in danger of utter ruine, by those enemies of the Church ; yea, of much more Authority, then many thousand negative voyces and denials of men ignorant or faulty ; Who ever yet confessed he was going to rob and steal, unlesse taken in, or after the fact done ? And now what sayes conscience ? Speak out fully man ! Are not these things true ? And do they not cleerly argue and evince, That there is a design to subvert the Parliament, our Laws and Liberties, and our Religion, which is dearest to us ? Speak the truth man !

All which (Reader) I here mention after others, not to foment the division (alas, it is too great and wide,) but to do what in me lyeth, to undeceive the blinded multitude, who are wofully mis-perswaded, and misled to their own undoing ; to fight themselves, and their posterity, into Popery, and slavery at once ; I should be glad, and rejoyce, to be myself, made the *Jonas*, to pacifie this grievous storme, and procure a firme Peace with the Gospel of Peace, if my life would do it.

Ob. His Majestie hath offered to secure the Parliament and Kingdom, Laws, Liberties, and the true Protestant Religion, by any Acts of Parliament, to that purpose.

Answer. The Parliament answereth for me, That our dangers are not for want of Laws (for we have good Laws already, to this purpose) but from men, and their plots and designes, to overthrow Laws and Religion ; So that while these men, and their Councells are in power, whose aym hath been, and is to destroy the Parliament in its Rights and Priviledges ; and in them, our Laws, just Liberties, and Religion, we cannot be secure in any of these, from utter ruine and destruction. *It follows in the Preface.*

Parliament Remonstrance,  
May 19.  
1641.

According to the commendable practise of these Kingdoms, in former times, and the example of Gods People in other Nations. For Scotland, it is evident, and who hath not read and heard of their making, and often renewing Covenant with God, upon like occasions ; as for instance, Anno 1587. again 1588. and divers times since ; yea, within these seven yeers by past, A League betwixt the two Kingdoms was subscribed at *Berwick*, 1586. In England, The Barons, Prelates, and Commons took a solemn Oath, to maintain their Laws and Liberties and Charters ; yea, and to wage war against the King if He refused, and compell Him to confirm their Charters, Anno 1214. Likewise in King Henry the thirds dayes, Anno 1258. And threatened death to all that resisted. Again, in King Edward the seconds reign, they confederated, to live and dye together for justice ; and to their power, to destroy the Traytors of the Realm, especially the two *Spencers*. These may suffice, to shew, it is



no new thing in this Kingdom; *The like* may be said of other Kingdoms, and Common-wealths, as to give a few Instances. *The Low-Countries*, or *Netherland Provinces*, being oppressed by the Duke de *Alva*, and the *Spaniards* tyranny, after serious deliberation and consultation with learned men of all sorts, entred into a solemn League, to defend their Laws, Liberties, and Religion, by force of Arms, against the *Spanish* tyranny, though Subjects to the King of *Spain*; And a notable *Protestation*, Anno 1572. *The Bohemians*, the *Anglians* and *Waldenses*, and the Protestants of *Lucerne* and *Piedmont*, for defence of themselves, and their Religion. *The Subjects of Arragon*, when *Alphonso* the third King of *Arragon* deserted his Parliament. *The Hungarian* Protestants, lesse then forty yeers since, and many others that might be mentioned; and with the Jewish Nation under the Old Testament, it was frequent; Read *Exod.* 19. 3 &c. *Deut.* 19. 1. *Joshua* 24. 25. 2 *Kings* 11. 4. 17. and 13. 2, 3. 2 *Chron.* 15. 12. 29. 10. 34. 31. 32. *Ezra* 10. 3. 5. *Nehem.* 9. 38. and 10. 28, 29, 30. After mature deliberation, resolved and determined, to enter into a mutuall and solemn League and Covenant, wherein we all subscribe, and each one of us, for himself, with our hands lifted up to the most high God do swear. And meet it is, that a solemn Covenant should be taken after mature deliberation, and in a most solemn, serious and religious manner, as in the presence of the all seeing God, the Iudge of all the World, such a posture did God himself use, when he sware. *Deut.* 32. 40. *Ezek.* 20. 5, 6. The Angel, *Dan.* 12. 7. and *Revel.* 10. 5, 6. *Abraham*, *Gen.* 14. 22.

---

In the Narration it self, Covenant it self.

Art. 1.

**T**hat we shall sincerely, really, and constantly. For God abhorres Hypocrites, and Hypocrisie, and backsliding, (*Ezek.* 33. 31. *Matth.* 23. 28, 29. *Heb.* 10. 38.) Through (*i. e.* by the assistance of) the grace of God. For of our selves we are not able to do any thing, *Joh.* 15. 5. In our severall places and callings; and so within our compasse, so farre as our power, and call extend. The preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline, and Government. For if they fall, or suffer in these, doubtlesse, it cannot go well with us, being all Inhabitant in one Island, all under one Head, and one King, all profess the same Faith. *Paul* cared for all the Churches, and doubtlesse we should be ready to help other, also, if we be of *Pauls* minde; Charity, and Religion, bindes us to it, and he is too like to *Kain*, that is against it; that cares not for, *Will not be his brothers keeper.*

*Ob.* We do not know what the Scots Discipline is, and we may not swear to we  
know not what. There are Books of it almost in every Strangers Shop.

*Ans.* It is not needfull, we do not swear to maintain it further than it doth or shall appear to us to be according to the Word of God. *Jewish* then young, could not know all the Commandments, Statutes, and Judgements of the Lord, yet he covenanted and sware to observe and keep them every one; *viz.* in respect of sincere desire and endeavour; and so he made all the people swear and stand to the Covenant, 2 Chron. 34. 31. 32. and so did even the meanest, Nehem. 10. 28.

*Ob.* If we take this Covenant, then we are bound to entertain the Scots Government and Discipline, which peradventure hereafter may appear not to be according to the Word of God in some particulars, if not in the whole way?

*Ans.* We here swear, not to entertain the Scottish Government and Discipline, but to preserve and defend it, and that also, first, against the common enemies; secondly, no further than as it is according to the Word of God; for that clause after expressed, must be understood, as having reference to all before it. And so far as the Scottish, are any other way to be proved to be according to the Word of God, great reason we should entertain it, but no further.

**Against our common Enemies;** namely, in respect of the true Reformed Religion, and the publike Lawes and Liberties of either Nation. And great reason we should mutually defend each other, Nation, our Religion Laws and Liberties, against them: for while such labour to subvert Religion or Liberties in one Nation, they do notably undermine and make way for the destruction of the other: And 'tis certain, divers of our Enemies have said, That so soon as they have done in England, they will have a Bout with Scotland; and so said the Irish long ago, So soon as they had done with Ireland they would into England, (and we finde it to be true already) and then into Scotland, and then to the Reformed Churches abroad. Great reason therefore that we should have an eye to, and destroy such Serpents, Vipers, so soon as they begin to creep abroad and discover themselves.

*Qu.* Whether one part of a people may with a good Conscience make a Vow and Covenant to Almighty God against another part of their own Nation and Brethren, they being also of one and the same Religion.

*Ans.* It is not true;

1. That they are of the same Religion, for thousands of those with the King, but especially of those with the Queen and with the Earle of Newcastle are Papists, known Recusants.

2. It is not true, that they are of the same Nation, for there are with the King three thousand Irish Rebels, as the examination of John Dod Minister of Anagiff in Ireland, who saw them at Oxford; and well knew them, affirmeth: There are also with the Queene and Earle of Newcastle many French, Dutch, Walloons, Spanish, Irish, Danish, and Negroes.

3. If they were all English, yet might we with a good conscience make a League and Covenant to oppose and suppress their Rapines, Robberies, Murthers, and other illegall actions; that place, 2 *Chro.* 19. clearly warrants it, for there the good and well affected party entered into Covenant, *To seek the Lord God of their fathers, &c.* and that *whosoever would not* — should be put to death, whether small or great. whether man or woman, *Verf.* 12, 13. And therefore by consequent it must also necessarily follow, That if any of their own Brethren and near Allies did not seek the Lord, (much more doubtlesse if they did seek to subvert Religion): they did Covenant and Swear against them, to oppose them to the death. Is not this clear enough?

Ob. *All men say this is an unnaturall warre, and may I wish a good conscience have any thing to doe in an unnaturall wayre?*

Ans. Not to raise, foment and further it, but to hinder and suppress it, I may and ought: It is unnaturall for a father to kill, wound or dismember his childe, or the childe the Parent; but it is not unnaturall but according to the Law of nature and God, for every one to defend himself against the unjust, violent, destructive assaults of another, be it a father or childe; so it is just by the Law of God, man and nature, for every one, and an honourable act; to prevent, hinder and suppress all unnaturall and unjust invasions, violences, &c. and a wicked thing, to raise, foment, or further such courses, which men may do, and may do, by their sitting still, and silence, when they should and might help to suppress the same.

Ob. *To covenant and swear against the common enemies, is interpretatively to covenant and swear against the Forces raised and countenanced by the King, and so against the King; because whom we count the Common Enemies in England, the King accounts his friends; hath gathered them together into an army, doth countenance and command them by his Commission under the Broad Seal.*

Ans. It is indeed against the Cavaliers and that Popish Army, but not against the King, but for him. To both these I will speak:

First, it is indeed against them and all such like, and it is lawfull and just so to do, yea, and by force of Arms to defend our selves, Religion, Laws, and Liberties, against the unjust illegall endeavours of all such, (though armed with the Kings Commission) because they are publike enemies to all these, as their actions do sufficiently demonstrate. Give me leave therefore here to prove, That it is lawfull for us by force of Arms, to do so by the Authoritie, and at the Command of the Parliament: To this end I will set down what I have, for mine own use, read and gleaned from others; for who can say any thing that is not said already by others, especially that learned Author in his *Soveraign Power of Parliaments and Kingdomes*? And the rather, because many have not read, nor seen, nor can every one buy that large Volume; and because also some do desire to have a brief of what hath been said, once more to see whether divers may  
not

not be convinced hereby, who, it may be, will buy this Treatise, because it speaks of the Covenant, which all are to take, or discover their disaffection to Religion and the publike good.

I. By examples in sacred Scripture it appears very just and lawfull;

1. Of *Sauls* Subjects, who swore that *Jonathan* should not die, though *Saul* had sworn he should be put to death, *1 Sam. 14. 44, 45.* and doubtlesse would have defended him by force if *Saul* had offered to do any violence to him.

2. In *David*, that entertained a Guard of four hundred men, which increased, till it became like the Host of God, to defend himself, and would have fortified *Keilah* against *Saul* (his King, and Father in Law) and his Army, had not God expressly told him, That the *Keilites* would not stick to him, but betray him, Would *David*, a man so eminent in the knowledge of Gods Word, and in godlinesse, dare so presumptuously go to God in this case, and twice ask Gods resolution and minde about it, if he had known any unlawfulnessse in that action of his taking up Arms, and endeavouring to fortifie *Keilah* against *Saul* and his Cut-throats; and God answered him twice, and never gave the least intimation of unlawfulnessse in the act, but onely of the *Keilites* treachery? Yea, would God himself give this testimony of him, That *David* did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him, all the dayes of his life, save onely in the matter of *Uriah*, *1 King. 15. 5*? Would God mention that fact, which was secret, with dislike, and not mention this fact of his in taking up Arms, that was open and publike, and like to be a leading example to all ages, had it been evil? Truly he is senselesse and uncharitable that will condemne *David* herein, where God approves of him. Adde this also, *Saul* himself justifieth *David*, *1 Sam. 24. 17, 18, 19.* and the Prophet *Gad*, a faithfull Prophet of the Lord, commendeth him in that way, *1 Sam. 22. 3* and *Jonathan*, *Sauls* own son, a godly man, comforts *David*, and strengthens his hand in God, *1 Sam. 23. 16, 17.* What, are all these blinde and treacherous against their Sovereign?

3. *Elijah* defended himself again and again against the Forces sent by *Ahaziah* to apprehend him, and God approved of it by a miracle from heaven both times, *2 Kings 1. 2, to 16.*

4. *Elisha* did defend himself, by causing the messenger that was sent to take away his life, to be apprehended, and shut the doors against his Sovereigne, *2 Kings 6. 32, 33.*

5. The fourscore valiant Priests of the Lord, by force, defended the Service of God, when it was in danger onely of corrupting in some circumstances of worship, by the personall attempt of their Sovereign, and thrust him out of the Temple, and God approved their fact by a Miracle from heaven, *2 Chron. 26. 16. to 21.*

6. Christ himself seems clearly to warrant defensive Armes, for he said



to his Disciples, *He that hath no sword, let him sell his garment and buy one; and they said, Behold, here are two swords, and he said, It is enough, Luke 22. 36, 38.* And if it were lawfull for private persons (for such were all the former, even our Saviour himself in this respect) to defend themselves, and that in their own particular cases (for such was *David's, Elijah's, and Elisha's*) against particular and personall injuries, and unjust violences of the Souldiers and Captains of their Kings, though armed with their Royall commands; I then how much more is it lawfull for a State or Kingdome, by their representative Body, to raise Arms, and defend themselves, their Religion, Laws and Liberties against the Cut throats, and the Rapines, Robberies and Violences of the illegall Forces and Instruments of their seduced King, though they bee armed with his personall illegall Commission?

See The  
Sovereigne  
Power of  
Parl.p.

I I. All Nations, in all ages, by the very light of Nature, have constantly defended themselves, even by force of Arms, when their Princes have turned Tyrants, (and what greater Tyranny can there be, than for a King, contrary to his own solemne Promises, Proclamations and Oath, To seek to subvert Religion, To proclaim the greatest Councell and Court, the High Court of Parliament, Traitors; To subvert the Lawes of the Land, and Liberties of the Subject, and bring in an Arbitrary Government; and, to effect this, to give Commissions to men to pillage, rob and spole his good subjects, and shed the blood of them that endeavoured to defend themselves, their estates, liberties and religion) and by their Instruments sought to spole them of their Liberties, Priviledges, and Estates, what Nation ever denyed defensive Arms against the unjust incroachments, invasions, and oppressions of their Princes to be unlawfull?

I II. All the Reformed Churches (as is observed by divers) have raised Armes to defend themselves; *The Lutherane Churches* against the Emperor *Charles the 5*; *The Angronians, Waldenses, Albigenes*, against their Popish Sovereignes and their Instruments; *The Arragonians* against *Alphonse* the third King of *Arragon*, *The Protestants in France* against the French King, 1559. *The Neiberland Provinces* against the Duke of *Alva*; and the *Spaniards* Tyranny, Both the French Protestants and Neiberlanders did first consult with the most learned Lawvers and Divines, who unanimously resolved, They might lawfull and justly defend themselves, their Religion and Libertie by force of Armes against the unjust oppressions and invasions of their Princes and their Instruments: Also *Queen Elizabeth*, whom every mouth blessed, learned King *James*, offamous memory, and King *Charles* did aide these, both the French, Lowcountrey, and German Protestants in the like cases against their Princes. which undoubtedly they would not have done had it not been lawfull in them to defend themselves by force of Armes against their Princes oppressions and unjust invasions. Also our Brethren in *Swotland* lately defended themselves, Lawes and Religion, by force



force of Arms, against King *Charles*; His expresse Commands and Instruments; and this their act, our, and their King, did since justify in an Act of Parliament, in both Kingdoms, a lawfull and just, and no rebellion. Now, can this be lawfull in the *Jews*, the *Arragonians*, the Churches in *Germany*, *France*, *Netherlands*, and *Scotland*, (whole case was the very same that ours is now; or let any shew a materiall difference if they can) and in Queen *Elizabeth*, King *James*, and King *Charles* Himself to assist them, and can it be unlawfull in us now?

IV. Our own Parliaments, Prelates, Nobles, and Commons (as is Sovereign observed \*) in all ages, as well in Parliament; as out of Parliament, have by open force of Arms resisted, opposed, and suppressed the oppressions, rapines, and forces raised by their Princes against them; yea, *Power of Parl. part.* (and as he there proveth, and our Chronicles do evidence) have encountered their Kings in open battles, taken their persons prisoners, and sometimes expelled; yea, deposed them from their Royall Authority, when they became incorrigible, and open professed enemies to their Kingdoms, and Subjects; seeking the slavery, ruine, and desolation of those, whom by office, duty, oath, and common justice, they ought to protect in peace, liberty, and truth, as the Histories of *Archigallo*, *Emirian*, *Vortigern*, *Segebert*, *Ofred*, *Ethelred*, *Bernard*, *Edwin*, *Coelwulf*, King *John*, *Henry* the third, *Edward* the first, *Edward* the second, *Richard* the second, *Henry* the sixth, (our *British*, *Saxon*, and *English* Kings;) and other examples, common in our own Annals, plentifully manifest. So he, And if lawfull in them, it cannot be unlawfull in Parliaments, Nobles, and Commons; now the Case being alike, and this advantage to adde waight to the lawfulness of our Case, Because here the Princes Instruments seek to subvert, and ruine our Religion, as well as our Laws, Liberties, Estates, and Persons.

V. It is most certain, we may defend our selves, and any subject of the Land, may defend himself, house, goods, wife, children, against such as violently and unjustly assault them, by force of Arms, seeking to rob, spoil, kill, or beat them; and the Laws of the Land do justify such a person, and bear him out in so doing, and condemn the other, as breakers of the peace, robbers, murtherers: And if by the Laws of the Land, any particular person, in his particular defence, may lawfully do so; yea, though he in his own defence, do take away the life of those, that assault him or his; then without all question, a Kingdom in their representative Body or Parliament, may justly raise forces for the publike good, to preserve their Laws, Lives, and Liberties; and that which is incomparably, better then all these, the Gospel, and true Religion, against all such as do endeavour the ruine and destruction of these, the reason being much stronger for a publike State, and Cause, then for a particular person, in his own particular.

VI. It is certain, That any Sheriff, Justice of the Peace, Major, Constable,

Master St.  
M.

Constables, and other Officers of this Realm, may, and ought by the Laws of the Land, to raise the power of the Counties, and places, where he liveth; and to command all persons, to arm themselves, and assist him to withstand, and suppress, when they see just cause, all Ryois, Robberies, Tumults, and any unlawfull hostile acts, and such persons. And therefore, much more may a Parliament, the highest Court of the Kingdom, raise forces to defend themselves, Laws, Liberties, and Religion, against publike violators of the peace, rapines, oppressions, and murders, unlesse we will make a Parliament inferior to a petty Officer. And if (it be possible) that any who are indeed conscientious, and desire satisfaction in this weighty Case be yet unsatisfied. Whom shall we beleieve; or from whom shall we receive satisfaction, From the Papists, corrupt Judges, and known Delinquents, and Popish Prelates, who have seduced the King, and by evill Counsellors, brought on us, all these calamities, we now feel, and fear, and their Emissaries and Malignant Agents, whose actions we have so often found contrary to their Protestations and Promises; or the Parliament, of whose Piety, Wisdom, Faithfulness, Sincerity, Watchfulness, we have had much experience, whom we know, and by whom we have received much good; who also have solemnly professed, That they have no other ends in all their undertakings, but the glory of God; The maintenance of Religion, Laws, and just Liberties, and the honour, and welfare of His Majesty, and His Posterity? Adding this, That never was any Parliament of England, questioned for their judgements, and actions, by the people of England, till now: since this reforming Parliament began, The Jesuites have found out a trick to invalidate the Authority and Actions thereof, and take the people off from them, that they might more smoothly go on with their Popish design. This of the first? Now,

Secondly, *This Covenant, and the Arms taken up by the Parliament, justly, (of which here is no mention in our Covenant) are not against the King, but for the King.*

For first, It is neither against the Kings Legall commands, nor personall welfare.

*Not against His Legall Commands any way.* Legall commands are such, as by the Powers of this Land He is enabled to give, and none other; but it is most certain, That there is no Law of God, or man, that doable and authorize any Prince, to give Commissions to men, to rob, plunder, pillage His good Subjects, spoil them of their lives, and publike Liberties, and Religion; and therefore to resist evill Instruments of such Illegal commands, and their unjust violences, rapines, robberies, and murders, is not to resist His authority, or legall power, and commands, but the oppression, tyranny, and injustice of His Instruments, which the Law of God, of the Land, and of Nature, do command, and commend, as being the effects of the commands of His meer will, and not of His Kingly, Legall Will and Authority, which is onely accordin

to the Law, and not against, or without the Law, which is the rule and measure of His Kingly Authority, and Power, and beyond which, He cannot go; As for His Legall commands, and such as are onely according to the good Laws of the Land; we shall, and will, most cheerfully, and willingly obey; Religion, reason and conscience binde us so to do.

*Neither is our Covenant nor Arms, taken up against His Personall welfare; but for it, The desire of the Parliament, and all our souls, is His safety, honour, and happynesse, to rescue His Person out of the hands, and company of those evill Councillours about Him, who have seduced Him, and lead Him into wayes, extremely dishonourable and dangerous to His Person, Crown, and Dignity, and People, and to bring Him safe home, to sit in peace, honour, and safety, on the Throne of the Kingdom. The many Petitions sent by them, and the Lord Generall, intreating, and most humble beseeching His Majesty to withdraw Himself, from that Army, and those evill Councillors about Him, and not to venture His Person in the field, where the Sword makes no distinction of Persons, and often solemn promises, to do their utmost endeavour in all just and honourable wayes; to make Him a most glorious Prince, if He will be pleased to return to His Parliament; to secure His Person, and increase His just Revenue; do manifestly argue their tender care of His Royall Person, and personall welfare; so it is not against His just Legall commands, nor personall welfare. But*

Secondly, Both our Covenant (and forces raised) are for the King; For Article three, *We Covenant and swear, to preserve the Kings Majesties Person and Authority.* They are for the good of the King many wayes, viz. For the good of His Soul, Body, Name, Estate, Posterity, and Kingdom.

1. For the good of His Soul, to bring to justice those Delinquents about Him, and to rescue His Soul from them, that evill counsell Him, and those wayes, and actions, now countenanced, if not commanded by Him, which are unlawfull, unnaturall, and wicked; The pillaging, spoiling, imprisoning, and destroying the Person, Estates, Liberties of His most faithfull, godly, loyall Subjects, and Religion it self; and so to fight against the Lord Jesus in his Truth and Members, which he will never be able to answer with comfort, and to justifie before the Judge of all the world, at the great day of judgement, where Kings must be impartially judged, as well, as the poorest subject, and the cry of the poorest subject shall be heard to the full. Now to rescue his soul from being guilty of such actions; and to procure, that he may hear, godly, faithfull profitable, soul-saving Preachers, and Truths, will be extremely much tending to His Souls eternall good and welfare; and therefore a most just, pious, and honourable work.

2. It will be for the good of His Body, which is now among those who carry Him into places, and courses, extremely dangerous to His Body,

Body, Limbs, and Life, which undoubtedly would be safe, if free from these evill Councillors, and with his Parliament.

3. It will be for His honour and dignity, to rescue Him from those wayes which are most dishonourable for a King; as to defend, and protect Delinquents, and Traytors (some of which, Himself hath proclaimed Traytors) against publike justice; to suffer His Court to be a shelter for Papists, and enemies to the State; to give Commissions, to rob, pillage, spoil, kill, and slay, His most faithfull, innocent, and best Subjects, who onely seek His truest, good, and the just defence of their persons, estates, liberties, Laws, and Religion, against the rapines, robberies, and assaults, of those, and their Instruments, who have so wrought on his plyable nature, as to do, and countenance such unkingly, and dishonourable actions.

4. For the good of His Estate, much of His Revenue is now sequestered by the Parliament, not to take it away from His Majesty, but that it may not be employed against the publike good of the Kingdom, and so against Himself, as King; whose being, and well beings (as King) consists in the being, and welbeing of the Kingdom: Also by His return to His Parliament, and joyning with them in their, and the Kingdoms just desires; He shall gain the affections of all His good Subjects, The onely string to untie their Purses, which will be more advantageous to His Majestie in point of profit, then any illegall wayes can be; which loose the Peoples hearts, and thuts fast their purses, and do beget hard thoughts in the hearts of many.

5. It will make much for the good of His Posterity, some of which have been, and still are (instead of being diligently trained up in all needfull knowledge) carryed about by them, with His Majesty, into wayes, and places, which very probably, may tend to the utter undoing of their souls, bodies, the losse of their Kingdoms, to which they are born Heirs, and future honours, and estate. And did those evill Councillors so much intend, and desire the honour, wealth, and safety of the King, and His Posterity as they pretend, They would never carry them into places, and courses so dishonourable and dangerous, as they have done, and do: Beside, what blessing can the Royall Posterity expect on the Crown, when God shall call one (or all of them successively) to it; if the Father ruled not according to Law, but against Law, His Coronation Oath, and solemn Protestations? Or what comfort, honour, or profit, will it be to be a King of beggers; to which condition, these unnaturall and civill Warres are like to bring this, these Kingdoms in a very short space? Well! When these men have brought about their own ends, and have the day (if ever that be) I fear the King may say He had three Kingdoms. But now —

6. For the good of the whole Kingdom (yea, all three Kingdoms) which by these illegall courses, is pillaged, spoiled, greatly impoverished, and



and half ruined already, and barbarously murdered many of them. *Wherefore* to rescue the Kings Person, and the Princes, from those wayes, and persons, and bring Him safe home, That he may sit on His Throne in Peace; be freed from ruine and destruction, which they now run upon; to suppress that Army of thieves, robbers, murtherers, violators of Chastity, Laws, Liberties, and Religion (which the Parliament by their humble Petitions, and Forces, and we by assisting them, endeavour) cannot, but tend much to the glory of God; so to the safety of His, and their persons, honours, estate, and whole Kingdoms good, and the comfort and honour of the Parliament, and all that assist them in so glorious a work; So that surely, he that will not joyn in a solemn Covenant, to further all these, is, and may, deservedly be, accounted a very enemy to Jesus Christ, Religion, the Parliament, King, and Kingdom, and is worthy to suffer accordingly.

Thus we see, That neither our Covenant, nor Arms, are against the King, but for His good, many wayes, and is onely against the common enemies to the King and Kingdoms; Papists, Delinquents, Incendiaries, that have seduced His Majesty, and caused Him to make warre against His Parliament, and good Subjects; whom therefore, all should labour to suppress and bring to punishment, in a legall way. We go against the *Acaas*, the troublers of *Israels*; the *Korahs*, that rise up against lawfull Authority; the *Balaams* that curse the people of God; the flattering *Doegs*, that belye and slander the just proceedings of the Parliament, and well affected, that adhere to them, Religion, and Liberties; the *Rabsecahs*, that rail against the godly and godlinesse; the *Hamans*, that plot the destruction of the Parliament, Religion, and Liberties; the *Tobins*, *Samballats*, and such like. And while we go against them, we intend not to hurt their persons (much lesse others) if we could otherwise, in a fair way seize on their persons, and bring them to a fair, just, and legall tryall; and in the meantime to discover such persons, and their proceedings, and suppress their rapines, ravishments, robberies, murders, and secure our persons, Religion, and Liberties, and Estates, and are most willing to lay down our Arms, so soon as we shall be assured of a firm, and safe peace, with the Gospel of Peace, and that we shall be ruled as it becometh Free-men, and not slaves; as liege people, under a Leige King.

*Qu.* But what if these common enemies seize on my person, and will force me to assist them against the Parliament, or will take away my life? If I refuse, I shall die for it; if I obey to save my life, I break my oath, and so this oath will become a snare unto me.

*Answer.* If there were no Covenant at all, yet a Christian should rather choose to loose his life, then joyn with them in their wicked courses, and obey their unjust commands, which do most manifestly tend to ruine of the true Religion, and the professors of it, and the destruction of our Laws,



Lives, and Liberties. I am sure the primitive Christians though they did willingly hazard; yea, loose their lives at the Emperours command, in fight, against his enemies; yet when he commanded them to fight against their Brethren, they laid down their Weapon, and Necks, and all at the Emperours feet, choosng rather to dye, then to fight against their innocent Brethren, and the truth which they maintained.

Secondly, God is able to deliver his servants, or to turn their enemies hearts to spare them, as he did the three children, *Daniel* and others; and therefore we may not commit a certain sin, to avoid an uncertain danger: Beside, we know what our Saviour saith, *Matth. 10. 39. He that will loose his life, i.e. Willingly to part with it, to preserve the Truth, and a good conscience, shall save his life; and he that will save his life, i.e. By any unlawfull shifts, and way, shall loose his life*; oftentimes it falls out so in this world, But for certain, he hazards thereby eternall life.

In like manner we swear, **To endeavour the Reformation of Religion, in the Kingdoms of England, and Ireland, in Doctrine, Worship, Discipline, and Government.** A blessed and glorious work indeed, and that which effected, will make these Nations, blessed, and glorious to all Posterities, lovely to our God, honourable in the eyes of all our friends, and terrible to our enemies.

**Doctrine.** *i.e.* Matters of Faith, and Obedience.

**Worship.** *i.e.* The manner of worshipping God,

**Discipline.** I conceive consist in the correction of manners, and inflicting of Church censures, as Excommunication, Suspension, Reprehension, and the like upon offenders.

**Government.** Whether to -- the *Independent way*, if that shall be clearly proved to be the way of God, or rather (and which undoubtedly is) the way of God. *The Presbyterian way*, or any *other way*, if there be any other, that shall be found to be according to the Word of God. As for the government by Archbishops, Bishops, Archdeacons, Chancellors, &c. All Reformed Churches have rejected, as being the way, not of Christ, but of Antichrist; it having all the same Officers, the Pope, or Antichrist, hath in the Church of *Rome*, long since accursed of God, *Revel. 18.* and elsewhere.

Thirdly, **We swear to endeavour to bring the Churches in these three Kingdoms, to the nearest Consunion and Uniformity in Religion, Confession of Faith, Forme of Church Government, and Directory for Worship, and Catechising;** and then undoubtedly, this blessed Fruit will follow, which every good man cannot but desire, and heartily pray for, **That we and our Posterity after us, shall live as Brethren, in Faith and Love, and the Lord will delight to dwell amongst us.**

deavour the extirpation of Popery, which none but a Papist will refuse to do; yea, free y concur in it.

**Idolatry,** In the sence here renounced, hath no ground in Gods Word, was long since ingenuously acknowledged by the Archbishops, Bishops, and whole Clergy of England, to King Henry the eighth, under their own hands, to be but a humane, politique device of the Fathers. An Antichristian brood, Great Factors for the Sea of Rome, Introducers of Popery, Superstition, and Prophanenesse in the Church, and Tyranny in the civill State; rejected and expelled, out of all other Reformed Churches in the World, as inconsistent with Reformation; burthensome in all ages, and great opposites to Kings, and in a great part, the Authors, and Fomenters of these Calamities we now feel and fear; the chief hope of the Antichristian party, and setting up Popery in these Kingdoms; and therefore great reason we should now renounce them, and endeavour to root them out, who otherwise, with the Papists, will certainly root out the Protestant Religion, and us the professors of it, if they prevail.

**Superstition,** *Quod supra statutum est,* That which is without divine Warrant, all Religious observances, that have no ground in Gods Word.

**Heresie,** Is an obstinate holding of a manifest error against a Fundamentall truth, or such as border upon it, and not every wilfull holding of some light error, concerning the Faith.

**Schisme,** Is a division, renting or falling, from the true Church of Christ, either in the whole, or in part, from this, or that Church, upon pretence of some particular offences or corruptions, Heresie is in point of Doctrine, Schisme in point of Communion, and brotherly society with the Church of Christ, in the Ordinances of Christ; therefore the Familists, Antinomians, and Anabaptists, if they persist, do worthily suffer as Schismatics. *Polan. Synt.*

**Prophanenesse,** and whatsoever shall be found to be contrary to sound Doctrine, and the power of godlinesse. This none can dislike, that is not, either prophane, and intends to be so still, or unsound, or disaffected to the truth, and power of godlinesse.

**Least we partake in other mens sins, and thereby be in danger, to receive of their plagues;** For by approving of, winking, and conniving at others sins, we become guilty of them, and so justly lyable to their plagues, *Numb. 33. 52, 55, 56.*

**That the Lord might be one, and his Name one, in the three Kingdoms?** Why! If it were possible we should desire and endeavour, That all the Nations in the world, might be of one heart, and one minde in the Lord; have all the Gospel, and all the Ordinances of Christ in their power, and purity, without any errors, in Doctrine, or ungodlinesse of life.

Art. 3.

**The Hall**—endeavour with our Estates, and Libes, mutually to preserve the Rights and Privileges of Parliaments, For they are the most happy Constitutions, and most effectually, for the publique good, that this, or any Kingdom can have; This His Majestie himself acknowledged, And that He will alwayes maintain their Priviledges as His own Prerogative, and their Persons, as the Persons of His dearest Children. Yea, this the Earl of Strafford \* acknowledged and professed, a little before his death; I did alwayes think the Parliament of England were the happiest Constitutions, that any Kingdom or Nation lived under, and under God the means of making King, and People happy; The more trayterous he that would for his own ends, endeavour to overthrow them

*In his third speech in Parliam. ment, Jan. 25. 1641. In his last speech on the Scaffold.*

Parliaments, are the glory, happinesse, and sinews of a Nation; The onely means to save a sinking State; the refuge of the oppressed; the want and breach of which, was one chief cause of all our miseries of late yeers; and the contemning and deserting the Parliament, a main cause of our present calamities, and fears of utter destruction. In these our welfare, Laws, Liberties, Religion, and the comfortable injoyment of all we have, is imbarqued, and stand or fall with them: Also, they are persons under God; chosen by ourselves; to hear our cries; remove our grievances; supply our wants; settle our Religion; procure our peace; against the plots and practises of all the enemies of the Church and State; they bear the burden for us; spend their time, and strength; imploy their gifts, and engage their Estates (in which, some of them have extremely, for their faithfulness to the Cause, and Kingdom, suffered already,) therefore, great reason we should engage our selves, and our estate, for the preservation of their Priviledges, and Persons; all, and every one of them, while they continue faithfull, and desert not us and the Cause, as some rotten Members have already done.

**Liberties of the Kingdoms.** And good reason, These are the glory of free born subjects, and that which doth difference us from slaves, and vassals; take away our just Liberties, and bring in an Arbitrary power; that the Rulers will and pleasure (or those about Him) must binde the subjects to obey (which is the thing, the Court Royallists have a long time, and do now with all their might endeavour,) and wherein shall we differ from the veriest slaves in the World? Yea, Be so much more miserable, because we have been free men, and are under now, proud, ambitious, domineering Officers of the first head.

Ob. 1. How can I swear to maintain the Priviledges of Parliament, and the Liberties of the Kingdoms, and Subjects, especially of another Nation, which I know not? Oaths ought to be in truth, righteousness, and judgement.

Ans. We do not swear to know all the Priviledges and Liberties, but to maintain them we do know, or shall hereafter be made known to us, to be Priviledges of Parliament, or Liberties of the Kingdoms, and this

this we may do in truth, &c. **To preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion, &c.** For the King is by His Office, *Basis et lapis*, the chief Pillar of the Common-wealth; and if this Pillar be drawn away, out of his place, by evill men, the whole Fabrick of the Common-wealth, must needs be in danger of falling and ruine: He is the head, the Parliament and Kingdom is the body, representative, reall; If any divide the head from the body, they are Traytors against both, though in words, they pretend to honour the head, and kisse the head. It therefore, highly concerns us, to maintain and defend, the Priviledges of Parliament, and Liberties of the Kingdoms, even Nature and common equity bindes us to it, as we are Common wealths men, to root out Popery, Superstition, &c. as we are Protestants, by vertue of our Baptisme; and to preserve the Kings Majesties Person and Authority, as we are Subjects.

*Ob. 2. We swear here to maintain the Kings Authority, and yet swear against the Forces raised by His Authority, and the persons countenanced by Him; for nothing else can be meant by the enemies of God, in this Kingdom, but the Army raised by the King, and the evill Councillors about Him, countenanced and authorized by Him, which have often been said to be a Popish Army, up in Arms against the Parliament, and Religion, commonly called the publike enemies, and the like.*

*Ob. 3. The King commands me to assist those whom we count the common enemies; which if I do, I break my oath; if I do not, I am so farre from preserving the Kings Authority, that I disobey, and in the act, make void the Kings Authority.*

*Ans.* To both together, because they concern the same thing. To swear against them and oppose them, being common enemies (for so they are) is not against the Kings Authority, but against His Personall, Illegall, unjust commands, which are inauthoritative: His Authority is onely Legall power, for He is a Leige King; so that what He commands without, much more against the Laws, is not the issue of His Authority, but of His meer Will, and against His Authority, and the Law, and destructive to both; So that in obeying these Illegall commands, we disobey, lawfull Authority, and overthrow His Authority. Therefore, as we are bound to obey His just, good, legall commands; so we may with a good conscience, disobey Him (or if you will not obey) when He commands against the Law, to do that which is evill, unkingly, dishonourable to Himself, and destructive to His Parliament, Laws, People, and Religion, as now he doth. Herein we are bound to obey God, rather then man; yea, God and not man. *Dan. 3. 13. to 19. and 6 10. Act. 4. 19.* And therefore some of the Christians being commanded by the Emperour, to offer, and cast one grain of Frankinsence into the fire, that was to burn their Idolatrous Sacrifices, chose rather to die, then obey them in so small a thing.

Therefore, the *Amalekite* that said, That he killed *Saul*, though at *Sauls* own intreaty and expresse command, with a seeming good reason, which *Saul* also gave of his command, was justly put to death by *David*, as a traytor for that fact, when he looked for a reward for his service, 2 *Sam. 1. vers. 1. to 17.* So if any suffer for killing, or robbing, any that concur not with them, in their illegall commands, their blood will lye on their own heads: For a King hath no Authority, neither from God nor man, to command such actions, nor can his commands, make an evill action good and lawfull to the doer. As for the Oath of Allegiance, it bindes onely to lawfull, not unlawfull commands, for the publike good, not against.

Art. 4.

We shall also, with all faithfulness, discover all such as have been, or shall be (understand, If known to us, to be) Incendiaries, Malignants, or evil Instruments: Who are such, the next words more fully discover, By hindering the Reformation of Religion, dividing the King from His People, or one Kingdom from another, or making any faction, or party, amongst the People, contrary to this League and Covenant. Thus *Hushai* did discover *Absalons* plot, 2 *Sam. 17. 7. 8. 15.* *Mordecai* discovered *Begshan* and *Tereh*, the Kings Eunuches, *Ester 2. 21. 22.* The Jews *Sanballat*, and his fellows, Malignants to *Nehemiah*, *cap. 4. 12.* And by a Covenant, designed those to death (not onely them that did oppose, but them) that would not joyn with them in that good work of Reformation, 2 *Chron. 15. 13.* And tis great reason, that every one should preferre the publike, above the private good: Our love to God, Religion, and the publike good should over rule our private affection, even to our friends and allies. And surely, no man that is not an enemy to the true Religion, or the publike good of King and Kingdom (yea, to both, for the welfare of each, depends in a great part on the other) can scruple here, for either Incendiaries and evil Instruments, are to be retained in a State, which no man in the generall will affirm, or, not fit to be suffered; and then great reason they should be discovered.

See this more fully cleared in my *Nationall Covenant Printed, 1642. p. 17, 18.*

That they may be brought to publike trvall, and receive condigne punishment, as the degree of their offence shall require, or deserve; which is equall, and just, and well pleasing to God and man, *Prov. 25. 5. and 11. 10.* Take away the wicked from before the King, and his throne shall be established in righteousness.

Art. 5.

We shall each of us according to our place and interest, endeavour, That the three Kingdoms may remain, conjoynd in a firm Peace, and Union to all Posterity. Civill Leagues are frequent, both in prophane and sacred History, as *Isaac* with *Abimelech*, *Jacob* with *Laban*, *David* with *Hiram*, and is promised as a mercy to *Israel* and *Judah*, under one King, one Religion, and in one Land, *Ezek. 37. 24, 25, 26.* which we here endeavour, *Vis unita fortior*, for the more are united together



together in a firm League and Covenant of Association, or mutuall assistance, and defence, the stronger we are, and more able to subsist against all enemies; but division is the way to ruine, which our Adversaries see, and labour with all their might to effect and prevent our further Union; *But mark them which cause divisions* (saith the Apottle, *Revel. 16. 17.*) *and avoide them*, and labour to preserve this blessed Peace and Union, and the blessing of him that is the God of Peace and Union, will be with us, *Heb. 12. 14.*

**We** shall also, according to our places, and callings, in this common cause of Religion, Liberties, and Peace of the Kingdoms. Assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof. There is great reason why we should mutually defend each other Nation and person; for if any suffer in a common cause, as the defence and maintenance of the true Religion, His Majesties Person, the Priviledges of Parliament, Laws, Liberties, Peace, and Union of the Kingdoms; all suffer in him (every mans private good and welfare, being included in the publike;) and therefore, all and every one should stand for him, to maintain and defend such person or persons, as themselves; even nature teacheth us to do thus, all Creatures will do so; the Pagans and Heathens, would not be wanting to their Country, but in a common cause, were willing to do, to suffer any thing for the publike Liberty, and Weal; And surely, Religion should not make us more slow, but forward and active, to all civill duties, tending to the publike good, upon better and higher grounds, then nature can afford, *viz.* Out of conscience to Gods command, true Christian love to our Brethren, Country, &c.

Ob. But what if in pursuing this Covenant, they do any unlawfull act?

Ans. Our Oath bindes us not to any unlawfull act, but to things lawfull; therefore the word *lawfully*, must be understood in that clause. *Whatsoever they shall do, in the pursuing, viz. Lawfully.*

**And** shall not suffer our selves, directly or indirectly, by what soever combination, perswasion, or ferrou, to be divided or drawn, from this blessed Union and Conjunction; For if the Union and Peace of the Kingdoms, and a Covenant to maintain them, the true Religion, &c. Be lawfull and good, yea, and much concern the glory of God, and good of the Kingdoms, and honour of the King, as may be demonstrated by many evident arguments; and I think no man of a sound minde will deny it, Then reason requires, **We** should all the dayes of our lives, continue zealously and constantly therein against all oppositions, and promote the same to our power, against all lets and impediments; and it were a wicked thing, to suffer our selves to be drawn away to make defection to the contrary part or to a detestable intifferency, or neutrality, in this cause, which so much concerns the glory of God, the good of the Kingdoms, and

and honour of the King, *Deuteronomy 29. Verse 9. Ezekiel 17. Verse 15. 16.*

All which we shall do, as in the sight of God. *i. e.* Faithfully, sincerely, and impartially, without respect to any person whatsoever.

And because these Kingdoms are guilty of many sins, and provocations, against God, and his Son Jesus Christ: — We profess, and declare, before God, and the world, our unfained desire to be humbled for our own sins, and the sins of these Kingdoms. That the sins of the Land, and my own sins, have a hand in provoking God and his Son Jesus Christ; and bringing down the calamities and judgements, that now lye upon us, is unquestionable; sin being the procuring meritorious cause of all sufferings; And even the most godly, and conscientious, and watchfull, cannot but acknowledge, That they have so many wayes mist, failed, and come short of their duty (as is here instanced) in not valuing the inestimable benefit of the Gospel; in not labouring for the purity, and power thereof; in not endeavouring to receive Christ in our hearts; nor to walk worthy of him in our lives, as we ought;) that God may sharply correct and chastise them, not in way of satisfaction to divine justice, but of Reformation; and that their sins have in part, deserved this publike calamity, that lyeth generally on the whole Kingdoms; And therefore, all and every one, ought to be heartily sorry for his own sins, and the sins of the Land; Who can deny? And in such times as these, God calls us in a speciall manner to it, *Isai. 22. 12, 13, 14.* And not onely to confession and sorrow, but to an actuall Reformation of our lives, *Isai. 1. 4, 5, 6. 16. 17.* Ah sinfull nation, &c. Wash you, make you clean, put away the evill of your doing, cease to do evill, learn to do well, and then mercy is promised, *Isai. 18. 19.*

Ob. But say the Antimonians, Every one that is in Christ, is perfectly justified, and hath all his sins pardoned; and therefore, hath no cause to be humbled for his own sins, muchlesse, for the sins of the Land; but to rejoyce, and blesse God, and Jesus Christ, for his mercy to them.

Ans. 1. A man hath committed Treason, the King notwithstanding at the mediation of some great person in favour, is pleased to pardon the Traytor; hath he not cause notwithstanding, as to rejoyce, that he is pardoned; so to be sorry, that ever he offend so mercifull and gracious a Prince, that hath beyond all deserts, and desires, freely forgiven him? I think he hath. To this Objection, It is so fond, and contrary, to the undeniable approved practise of the Saints, and true beleivers, both under the Old and New Testament, warranted by Gods own Spirit; that I conceive, I need say little, if men would regulate their opinions and consciences by the Scripture, and weigh Scripture, with Scripture, and beleieve one truth, as well as an other: I think they will not (I am sure, cannot) deny that David was a true beleiver, and a justified person, and

and so was *Daniel, Job, Ezra, Nehemiah*, and the godly Jews; yet they did all mourn for their own sins, bewail and publickly declare their sorrow, for their own, and the sins of the Land, and also for the sins of their forefathers; See *Job 1. Psal. 51. and vers. 136. 2 Sam. 24. 10. 10 18. Ezra 9. 3. 4. &c. and 10. vers. 6. Nehe. 1. 4. &c. Dan. 9. and Jerem. 9. 1. and 13. 17. Ezek. 9. 4.* So did *Peter*, after he was in Christ, did truly believe, and had his sins pardoned. See *John 6. 69.* compared with *Matth. 26. 75.* And so did *Paul*, a man in Christ long before, bewail and cry out bitterly against his naturall corruption, *Romans 17. 24.* and the sins of others, also *Rom. 9. 2. Phil. 3. 18.* and elsewhere very full to this purpose, so as nothing can be said against these. If any of them say (as some of them teach) That being in Christ, they cannot sin, or if they do, God sees no sin in them, perverting that place, *Numb. 23. 21.* I shall onely answer with the Apostle, *1 Joh. 1. 10. If we say, that we have not sinned, we make him a lyer, and his word is not in us;* and as *Solomon, Prov. 24. 16. The just man falleth seven times, (viz. in a day) a certain number being put for an uncertain. Eccles. 7. 10. There is not a just man upon the earth, that doth good (and sinneth not, (i. e.) Not onely in evill actions, but in managing the best actions and dutie.) and with the Apostle, James 3. 2. In many things, we offend all.*

Secondly, Though God see no sin in his justified ones, so as to reject them from being his, and condemn them to hell; yet he so sees sin in them, as therefore sometimes to withdraw his favour, hide his face; sharply, chide, and sorely correct, and chastise them, not in way of satisfaction, but of Reformation, to better them.

2. Though a true beleever be perfectly justified, and all his sins pardoned *in foro cæli*, in the Court of Heaven; yet not *in foro conscientia*, in the Court of his own conscience, till by a renewed act of sorrow, at least in the generall, confessed, bewailed, and repented of; In respect of Christs merit, Gods decree, intention, and acceptation, the sin of every one in Christ, is pardoned, and his person justified; yet the actuall and comfortable application of both, pardon, and justification is not, till after our sins be in act, and actually sorrowed for.

And for other mens sins; surely if God be dishonoured by them, his righteous Law-Books, and he thereby provoked to plague the Nation among whom we live, and our selves are members, or have any way, any influence in their sins (which hardly any man living can wholly quit him self of) or others souls be indangered by their own sins: if all, or any of those, then surely, there is great reason we should be sorry for them, lay them to heart, and be humbled for them; if either Gods glory, or the publike peace, with the blessed fruits thereof, or the welfare of Gods people be at all deer unto us, as we have any pittie to their souls that have sinned. I am sure *David, Jeremy, and Paul* did so, and God approveth it, *2 Sam. 24. 10. 17. Psal. 35. 13. and 119. 136. Jerem. 9 Rom. 9. 1, 2.*

9. 1. 2. *Phil.* 3. 18. and many others; yea, and Christ himself (who hath said, *Be yee followers of me*) he groaned for the hardnesse of their hearts, and wept over *Jerusalem*.

And our true and unfained purpose, desire, and endeavour, for our selves, and all others under our power and charge, both in publicke and in private, in all duties we owe to God and man, to amend our lives, and each one to go one befoze an other, in the example of a reall Reformation. This is most just and reasonable, and bounden duty, as to repent of sin past, so to amend what is amisse, for the time to come: If any should stick at this, as being unwilling to repent, to leave his sins, and amend his life, to such an one let me turn my self; know thou for certain, that thou must amend thy life, and evill wayes; leave all thy sinfull courses, either now, or hereafter, or perish for ever, Christ himself hath said it, *Luke* 13. 3. and again, *Vers.* 5. *Except yee repent, yee shall all likewise perish.* Either thou must leave thy swearing, lying, drunkennesse, hypocrisie, usury, or any other sinfull course thou livest in, or perish for ever, which I beleieve thou art unwilling to do; either thou must *rescipiscere* or *perire*, & *reformare* or *reprobare*; either leave thy sins, or perish for ever, for thy sins. Read, I pray thee, *1 Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. *Heb.* 12. 14. *Revel.* 21. 8. and 22. 14, 15. And let conscience answer what is to be done, *Rom.* 6. 21 *The end of those things, wayes, courses, is death.* The end of a poordrunkard, adulterer, fornicator, swearer, lyer, extortioner, of a reviler, or scoffer at godlinesse, and power of Religion, of an ignorant soul, and so of all other sorts of impenitent sinners, is to die, and perish forever; So that whatsoever times come, and howsoever things go; yet thou that continuest still in thy sins, must never look, canst have no hope to go to Heaven, or that God should do any good to thy soul, that will afford thee any true comfort when thou goest hence.

Now what saith conscience? Wilt thou die in thy sins, and go to Hell? Oh no, God forbid, I would not go to Hell for all the World; Why! Then thou must leave thy sins, and amend thy life, there is no other way to escape eternall death; and if thou must reforme and amend thy life, and live holily, or perish for ever, then is it not as good, yea, exceeding much better at first, then at the last? But I will repent and amend hereafter. But what if death come before that time? What if the sword of the Cavaliers, or death any other way cut thee off, then thou art undone, and lost for ever. Oh! Poor Creature, pittie thy own soul, while thou hast a time to prevent eternall misery!

2. Even the most holy are but in part, renewed, changed, and sanctified, have many lusts and corruptions daily stirring in the heart, and often discovering themselves in the words, and the outward conversation of the best, is not alwayes without fault; therefore the most holy have

have cause daily to endeavour the amendment of their own wayes, hearts, and lives, and to grow up further in holinesse.

*Ob.* We are commanded to do that we cannot do, to humble our selves, and amend our lives, and all under us.

*Ans.* We are not here commanded to humble our selves, &c. but to swear to desire and endeavour (in the use of the means) to be humbled, and to reform our selves, and all others under our power and charge; and this God often calls and commands us to do, *Isai.* 1. 16, 17. *Jerem.* 7. 3. and 26. 13. and 35. 15. *Ezek.* 18. 30, 31, 32. And therefore let us do our duty, unfainedly desire, and endeavour, to amend our own lives, in all duties we owe to God and man, and all others under our power and charge, according to our power; and then assuredly the Lord will turn away his wrath, and heavy indignation against us, and establish these Churches and Kingdoms in trueth and peace, *Malachy* 3. *Vers* 7.

### The Conclusion.

**A**D this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention, to performe the same, as we shall answer at the great day, when the secrets of all hearts shall be disclosed. Here we call God to witnesse, and be our Judge, (a weighty businesse, requiring much attention, and serious consideration) whom we here acknowledge to be present, to see all we do, and hear all we say, and perfectly to know all our hearts, and intentions; whether we mean truely and sincerely, as we say, or no; and do acknowledge, That there shall be a day of judgement, when, and where, all secrets, intentions, and purposes of all hearts, shall be discovered, and manifested; and we shall be most impartially judged at that day, justified and rewarded, if we do now truely intend, and faithfully endeavour, for the future to keep our Covenant in all things; but shall be severely punished from God, if we do not both now intend, and hereafter truely endeavour, to our power, to keep our Covenant.

**D**ost humbly beseeching the Lord to strengthen us by his holy spirit, for this end, and to blesse our desires and proceedings with such successe, as may bring deliverance and safety to his people, &c. A most seasonable and fitting close, because all ability to desire, endeavour and performe, and successe upon our endeavours, is from God; and therefore, as we must have one eye upon the duty, so an other unto God for strength and successe upon our endeavours. Against this conclusion (which should put us upon a serious consideration, what we do, and endeavour to bring our hearts to a fit temper and resolution, to close with God in the whole Covenant, before we take this Covenant, least



we provoke God further, and draw down his judgements on our heads, by swearing falsely, or forswearing our selves afterward.) I have met with no exception, nor can any be made by any, that means not to play the hypocrite, and forswear himself, or that would not be at liberty to joyn with that side, that shall be present and prevail.

Thus have I, as briefly as conveniently I could, given, I hope, a satisfactory Answer to all Objections that are, or (as I conceive) can be made against this League and Covenant, to all that are desirous of satisfaction, and willing to adhere to that side, which is just in point of Law, and Conscience; onely I fear, I have been too tedious to prove these things, which are so manifest and apparantly good, just, and warrantable, that I professe seriously, I cannot conceive, how any that are learned or knowing men, and make conscience of their words, can deny, either the taking of this Covenant, or forceable resistance of the Instruments and Executioners of Illegall commands, to be unlawfull. As for others, I have no hope of prevailing with them, for I see that many, some out of hope of preterment, some out of affection to Popery and Superstition, others out of a prophane or loose disposition, are resolved not to help that side (rather then they are compelled, or out of policy) which prevailing, they are afraid, will by a new forme of Church-Government, restrain them from their prophane, loose, dissolute courses, they walk in, which either they must leave, or perish in them, one day.

This Objection I met with since, give me leave to Answer a word or two.

*Ob. We Ministers are sworne to maintain Prelacy, and therefore we cannot take this Covenant*

*Ans. 1.* I know of no such Oath; Indeed many Ministers are sworn to yeeld Canonically Obedience to their Diocesan Bishops; but the Canons, though double charged, and over charged, are now discharged, and no hurt done.

*Reply.* But we are sworn to maintain the Laws of England, and our Laws do establish Prelacy.

*Ans. 1.* Some learned men say, There is no particular Law for Prelacy, but onely for their Baronies, and Lordships, and to limit them, as there are Laws to limit, not to allow of, and enact Usury.

2. What though there were? Yet we are sworn to maintain the Laws no longer, then they are in force; so that if any of them be repealed, or made null by the State (the two Houses of Parliament, which Court is above the Laws, and are the Law Makers) we are no longer bound to observe them, much lesse, to maintain them. And Prelacy is now abolished by an Act (published in Print) of both Houses of Parliament, upon speciall reasons (though not yet signed by the King) and sworn against, by both Houses of Parliament, and the assembly of Divines,

3. An Oath to things unlawfull, Antichristian, and contrary to the Rule of the Lord Jesus, the King of the Church, bindes not, is to be repented of, not observed, and such a thing is Prelacy, or Government by Archbishops, Bishops, &c. In fine, either all the learned, godly, and reverend Divines of the Assembly are forsworn, and the two Houses of Parliament also, which were wonderfull strange, or this Objector is mistaken.

*For a full satisfaction to all Scruples*, to all that desire to be informed, give me leave to Answer three Objections more, made, not against the Covenant, but the Cause, and in favour of the adverse party, whom we Covenant against, because I see some stick at these; and I shall not trouble my Reader with things of this kinde any more, and hope to gain some, by answering these.

Ob. *There are many good men, religious men on the other side.*

*Ans.* There are some such as the world counts Good-men, Religious-men. Now all that are not stark-raving naught, open, notorious, prophane persons, are counted good, and religious, by many. If they be no swearers, no drunkards, and abstain from other grosse, notorious crimes, and do constantly come to the Church, and joyn devoutly in the outward publike duties in the Congregation; especially, if withall they be courteous, affable, and deal justly with their Neighbours, the world counts them very good, and religious men, though otherwise meer natural men, civill honest men, and no godlinesse in them, no renewing, changing, sanctifying grace, and holinesse of life. Why? Godlinesse is an other thing then the World taketh it to be; Godlinesse is out of a renewed, sanctifying principle of grace, to endeavour vigorously to approve all his actions and whole man to God, and endeavour to walk in a strict conformity, to the rule of Gods Word, to be holy in all manner of conversation, as God which hath called us, is holy. This is it, to be truly good and religious, such as God approves of. The truth is, Every one is apt to make Religion, and the way to Heaven, as broad, as his own life is, that himself, and others, might conceive, and beleieve him to be religious, and in the way to Heaven, but civility is not godlinesse; a meer outward formality is not religiousnesse, is not true holinesse; and nothing will denominate a man truly good, or religious, and bring to Heaven but the power of godlinesse, and true holinesse of heart, and life, *Psal. 24. 3. 4. Heb. 12. 14.* But most of these whom the World counts Religious-men, I fear, are but civill honest men, or meer formalists at most, that do hate purity, and the power of godlinesse, can secretly and openly, to jest, and scoff, and jerk at purity and holinesse, and have the nick name *Puritan* in their mouthes; and some of them are bitter enemies to the power of Religion, worse then open prophane ones; they bite secretly and sorely.

But I appeal to the consciences of men, Whether he that is truly  
godly,

godly, and sincerely good, can mock, jest, and scoff, at holiness, and the power of godliness, and oppose it in others? Can a man that is truly good, scoff at goodness; and he that is truly godly, scoff, at the power of godliness; and he that is truly religious, close with known Papists, Atheists, Traytors, Irish Rebels, to overthrow Religion, and root out the professors of it, spoyle the godly, ruine their Estates, and advance Popery, Superstition, and loose Libertinisme?

*I deny not.* But first, There may be many among them that do belong to the election of grace, whom God may hereafter make, of persecuting *Sauls*, professing *Pauls*, though persecution of the Disciples of Christ was much more tolerable in *Paul*, and excusable, because he did it ignorantly, and endeavoured to keep a good conscience in all things, and to be void of offence, both toward God and man; which how those men endeavour, let the world, and themselves, judge; yet I neither do, nor can determine any thing of their future, and finall estate.

Secondly, I deny not, but there may be some truly godly, among them, which are through ignorance, and sinfull fears, drawn to do that which is full sore against their wills; but I speak of such as do voluntarily, and freely, and cordially, assist, and close with that party; And put this Quere? How any man that is truly religious, and godly, close with Papists, prophane wretches, bloody cut-throats, and Irish Rebels, whose designe is apparant, to root out the Protestant Religion, and the professors thereof, and set up Popery, Superstition, and Prophanenesse? I am sure the voyce, and resolution of a gracious heart is, as they, 2 Cor. 13. 8. *We can do nothing against the truth, but for the truth.*

*Ob.* But though the *Papists* have such a designe; yet the *Protestants* among them do not stand to extirpate the *Gospel*, and the *Professors* thereof, but only to maintain the *Kings* person, and just *Prerogative*.

*Ans.* I know none of these whom they oppress, and have actually suffered deeply by them (nor they neither, I verily beleeve, unlesse themselves) but are tender of His Majesties safety, and do cordially desire His Personall welfare, and the preservation of His just and legall *Prerogative*, and would do more for His safety, and honour, then they that talk, and pretend, so much to stand for Him; for if they did as truly intend, as they do pretend His safety, and honour, they would never draw Him into wayes and places, so dishonourable, and dangerous to His Person, Posterity and Kingdom, as they do: So that this is but a pretence or fig leaf to cover their evill designes; for this doth presuppose, That the Parliament intends mischief to His Person, and to take away His just, and Legall *Prerogative* both, which is very false; and I beleeve their own consciences think there is no such intention. This is but a colour to cover their evill designes, which is, To overthrow Religion, and the Laws, that they may set up Popery, and *Prerogative*, above the Laws, to make His will the sole Rule of Government, and so to set up an Arbitrary Govern-

Government, that they might the better, Papists set up Popery, and others attain their own private ends, had preferment, liberty, and profit, by Monopolies, and such unjust wayes. But let it be granted, and in charity let us hope, the ends of many of them, are onely to preserve His Majesties Person, and just Prerogative; yet let them know, That in the interim, by joyning with Atheists, Papists, and Irish Rebels, they further their damnable designe, which is, To root out the Protestant Religion, and the Professors of it, and set up Popery in these three Kingdoms, which is a most horrid sin: So that, though their intentions be good, yet their actions are extreme evill, guilty of the spoiling, and of the innocent blood of many thousands, they are the Popes, and the Devils \* Instruments, in persecuting and rooting out the Gospel, and the Professors of it, and the enemies of Jesus Christ, fighters against God, and God will one day judge them, not according to their highest intentions, but according to their deeds, *2 Cor. 5. 10.* A notable instance of this we have in *Uzzah*, *2 Sam. 6. 6, 7.* A good man, the action good in it self, and his intention very good; Oh! Thought he, if the Arke should fall, and be broken to pieces, how would the *Philistines* blaspheme God? yet God smote him with death for touching the Arke. How much more here, where the action it self is extremely evill and wicked?

Ob. *There are with them many great ones, Earls, Lords, Knights, Gentlemen, and very learned men, more and more learned, then on the Parliaments side, and do you think that so many great men, learned men, Bishops, Lawyers, and Divines, would appear in that cause, if it were evill.*

Answer. 1. That there are more Lords and great ones, Bishops, Judges, &c. with them, then on the Parliaments side. I deny not, but I beleve (and think they cannot deny, but) there are as learned men both in Divinity and Law, for the King and Parliament, as any on the other side.

2. Let all be granted, that there are more, and more learned with them; yet that is no Argument of the goodnesse of their Cause.

For first, We all know, that the Apostle saith, *1 Cor. 1. 26.* Not many wise men after the flesh, not many mighty men, not many Noble, but God hath chosen the poor of this World; And our blessed Saviour, *Matth. 11. 25.* Thou hast hid these things from the wise, and prudent, and revealed them to Babes, poor mechanicall men. *John 7. 48, 49.* Do any of the Rulers, or of the Pharisees, beleve on him? The Scribes and Pharisees, great Rabbies and Doctors of the Law, who of all others, should have been the greatest furtherers of the Gospel, and friends to Christ, were the greatest enemies, and most bitter opposers of both, and most wofully blinded in spirituall and saving Truths of God. The great men and worldly wise men, generally in all Ages have been most corrupt, and no friends to Christ and Reformation, *Nehem. 5. 7.* I rebuked the Nobles, and the Rulers

and I set a great assembly against them, Chap. 13. 11. I contented with the Rulers, Vers 17. I contented with the Nobles; the Commons generally stood right for Reformation, and were freest from the sins of the times, but the Nobles, and great ones were so faulty and corrupt, that good *Nehemiah* was constrained to make a great party of the Commons to oppose them, and, as I remember, there is such a Scripture as this, *But the Nobles put not their hands to the work.*

Matth. 7.  
13.

Secondly, I answer, That undoubtedly in the Church of Rome among the Papists, there are as learned men, for all kinde of learning, as any in the World, and more in number, then among the Protestants; Doth it therefore follow, That Popery is the true Religion, and the Protestants Religion, a false Religion? So that if this Argument be of any force, if we will beleieve the Apostle *Paul*, our Saviour, and common experience, this Argument proves, the Parliaments Cause is the true Cause of God, because there are but few Noblemen, not many mighty, not many Wisemen after the flesh, for it; and the Adversaries Cause (I had rather call it *Designe*) is evill, and not of God, because there are so many great ones, and worldly-wise men (according to this Objection) for it.

## Moving Encouragements to be Active.

**T**His is the Covenant, a Duty ordained of God, the matter such as is approved of God, the taking of it, very necessary, usefull, and profitable in many respects, especiall at this time; therefore read it over, take it, swear to it, observe it: All you that would not be Papists, now, or never, stand up and fight for your Religion; And you that are not resolved to be slaves for ever, now stand up and fight for your Laws and Liberties; And you that would not have your throats cut, or be hanged like Dogs at home, or be basely abused by Papists, Atheists, barbarous, blood-thirsty Irish, French, Walloons, Spaniards, and such like cursed miscreants, stand up now, or never, and fight for your selves like men, against the common enemies, of the Church, State, King and Kingdom; And all you that would not be pillaged, and spoiled of all, by them that will consume your Estate, upon their lusts, and dishonour God so much the more with them, now rise up and contribute freely, as you are able, to secure the rest. It is farre better to secure one part (though with the losse of the other, which doublelesse, in time shall be repaid; if not from men, yet from God the al-sufficient,

faith-



faithfull, plentifully rewarding God) then to loose all; If you sit still and do nothing, you are like to loose all; your Religion (a thousand times more pretious then your worldly estates) your Laws, Liberties, and Estates, and are undone in your selves and your Posterities; If in time you bestirre your selves like men, you, and yours, are made for ever; Our Religion will be settled, Ordinances of Jesus Christ established, your Liberties confirmed, and Estates secured to Posterity, and you after this black night of trouble is past, shall see glorious dayes of light, and peace, and comfort.

1. And consider, with whom you are to Covenant, and against whom.

First, *We are to Covenant with*, Assist, and maintain the Parliament, the most happy constitution, and most effectually, for the publike good, that this, or any Kingdom can have (as was fully proved before in the third Article) who have with unheard of patience, and laboriousnesse, strenuously endeavoured, and do endeavour the safety of the Kings Majestie, of our selves, and all that is, and ought to be dear unto us, the Laws, Liberties, Religion, Estates, &c. And therefore, there is all the reason that can be, That we should maintain both their Persons, and Priviledges, and assist them, in all their just and honourable endeavours, for the good of all these.

2. And as we are to Covenant with, and assist them, so likewise according to our power, and call, All those that adhere to the Parliament, any where, on which side (I think) I may truly say, are all the godly, faithfull, sincere hearted, Ministers and People in the Land; yea, in all the three Kingdoms; For (to speak plainly and seriously) I cannot possibly conceive, how any truly godly, gracious, knowing heart, can freely, voluntarily, cordially, and actively, side, and close, with the Adverse party, with notorious Papists, Idolaters, Atheists, Traytors, and bloody Irish Rebels, against the true Religion, and the Professors of it.) Very many of those that do adhere to the Parliament, have been by the best men, and generally approved to be right down faithfull honest men, of a godly life and conversation, lovers of Religion, and their Country, though some others are not of so good a life, as is to be desired.

Secondly, *On the other side*, Consider against whom you are to Covenant, not against the Kings personall welfare, or Legall, and Lawfull commands (as some ignorantly affirm, and others falsely and maliciously pretend) but for His good many wayes, and against the *Common enemies*, those which are set to destroy the Parliament, and its just Priviledges, and in them the true Religion, and the Professors thereof; with our Laws, Liberties, and Estates, in which number are many thousands of known Papists, Irish Rebels, that would set up Popery by a Law; known drunkards, adulterers, common swearers, cursers, blasphemers, prophane

livers, haters of godlinesse, mockers at goodnesse; common Dicers, Gamesters, Revellers, Riotous livers, Domineering Popish Prelates, Anninian, Socinian, and licentious drunken Clergy men, Non-Residents, double beneficed, idle Non-Predaching, seldome, and corrupt teaching Ministers, who hope thereby to get the day, and so keep their honour, pomp, greatnesse, double, yea, treble, quadruple benefices and spirituall promotions, if not their temporall Offices also; *Delinquent Judges*, that for favour and honour have by their evill Councell (as about Ship-money, &c.) betraide the Laws, and Subjects Liberties; *Divers* of the Nobility, and many unworthy Gentlemen, (the greatest favourers of Papists, and prophane, licentious persons, and courtes, being themselves generally Popish, atheisticall or prophane, riotous, or given to pleasure) discouragers and opposers of godly Ministers, and People, and the power of godlinesse, who by their activenesse for the Commission of *Array*, or Neutrality, gave the rise to this unnaturall Warre; which otherwise, very probably had been prevented, For all which God hath a great controversie with them, hath gathered most of them together, in severall places against the Parliament, hath cut off many of them already, and undoubtedly will meet with the rest in his due time; These oppose the pious proceedings of the Parliament, because they zealously endeavour the Reformation of Religion, Church Discipline, and our Persons also. *Malfactors*, *Delinquents*, *Monopolizers*, and necessitous Courtiers, who ayme at private advantage, profit, and promotion, and hope by siding with Papists and Cavaliers, to be protected against the justice of the Parliament. And many others that have relation to these, as allies, friends, acquaintance, tenants, servants, and the like, who partly out of such relations, partly out of a disaffection to Religion, and the power of godlinesse, and partly out of covetousnesse, would keep all, and part with nothing, at the request, and command of the Parliament, for the publike good (in which themselves were to share) have since had their goods seized on; and therefore do now imberter themselves against the Parliament most unjustly, and do joyn with the other side against it; This is just, As if the hands should be angry with the belly, because they are called on, and required by it to feed it.

Thus you see against whom you are to Covenant, and whom you are to assist with your Prayers, Purfes, Councell, and hands also, as occasion requireth; what the Cause is, we are to maintain, and what our enemies design is, chiefly; Whether Christ, or Antichrist, Popery, or true Protestantcy, Papists, and their Abettors, or true hearted Protestants, shall have the day, and sole rule in these three Kingdoms (I may say thoroughout all Christendom) for that \* is the great design and originall cause of the Scottish troubles now happily composed, and of the Warre in Ireland, and England at this day.) And truly, he can be no friend, but an enemy

\* See  
Romes  
Maf-  
ster pece,  
Especially,  
p. 18. and  
32. u. 8.

enemy to Jesus Christ (by whom onely he can be saved, and how can he be saved by him, whom he willingly opposeth in his Cause, and Members ?) To the Parliament, King, Kingdom, its Laws, and Liberties, who doth refuse to engage himself against those that seek the subversion and utter overthrow of all these.

*And let me tell you for your comfort, That Christ and his Cause shall prevail, that Antichrist and Popery must down, and that party which fight for Antichrist, and close with him in his designs, the extirpation of the Gospel, and the professors thereof, and the re-establishing of Popery in these Kingdoms, many of which are professed Papists, the limbs of Antichrist, and enemies to the Lord Jesus, at least in his Members and Cause, such as God hath designed for destruction, whom he will break with a rod of Iron, and dash into peices like a Potters Vessell, which being once broken, can never be made up again; Read Psalm 2. and Revel. 17. especially, Vers. 13. 14. These have one minde, and shall give their power and strength unto the Beast, (i. e. Antichrist, the Pope, or Bishop of Rome) These shall make warre with the Lamb, and the Lamb (i. e. The Lord Jesus in his Members) shall overcome them, for he is the Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful. They do but kick against the pricks; they are not so much our enemies, as the enemies of the Lord Jesus; and God hath said, Psal. 68. 21. He will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his sins. Also God hath said, Zech. 14. 12. This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem, Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. Those that have had a hand to lift up against Jerusalem (i. e. the People and Cause of God) a tongue to curse, blaspheme, revile, mock and scoff at the People of God, and Power of godlinesse; or an eye to lift up enviously, or be evil at the godly, shall one day have their tongues consume in their mouthes, their eyes rot in, or drop out of their holes, and their arms rot, or drop off from their shoulders, or a worse judgement: I believe many of that party have found this place literally fulfilled, when their eyes have been shot out, their armes or leggs cut off, or the like, while they were in actual opposition against them which stand up to defend the true Religion, &c. Is not that Gods Words also? Zech. 12. 2, 3. Behold, saith God, I will make Jerusalem (the Church and Saints of God) a cup of trembling to all the people & und about. — And in that day, I will make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. Also Verse 6 is very full and terrible to the enemies of the Church, but comfortable to the Saints, the true members of the Church; In that day I will make the Governours of Judah (the Parliament and their assistants may be the men, for ought I know)*

know) *Like a hearth of fire amongst the wood, and like a torch of fire in a sheaf, &c.* And what can the dried wood, or a sheaf do, to resist the violence of the fire? Let the Papists, and popish Cavaliers here read their doom, and shake and tremble with horreur; repent and amend, if there be any sparks of ingenuity in them. *And if judgement begin at the House of God, What shall the end be of them which obey not the Gospel of God?* 1 Pet. 4. 17. If those that be Gods peculiar ones, the dearly beloved of his soul (as they are called) as the apple of his eye, that truly love him, sincerely fear him, and that would not willingly sin against him, but honour him all that in them lieth, suffer such pillagings, spoyling, reproaches, barbarous usages at their hands; Oh! What shall the end be of them that use them so cruelly for their well doing? Of those, that instead of obeying, spurn against the Gospel, burn the Bibles, trample them under foot, and seek to root out the Gospel, and power of godliness, and the professors of it? And that do blaspheme his Name, and curse his people, and the power of Religion bitterly from day to day? Well, Hath God said thus? then, though they should encrease ten times more, and run from one City and good Town, and from one County to another, and prevail yet more and more, to pillage, spoye, and murder wheresoever they come; yea, and utterly rout and suppress the Parliament Forces, and the Parliament it self also should moulder away, yet undoubtedly, then, when the adversaries least of all think of it, when they are at the very top of their hopes, and fullest of confidence of accomplishing all their desire, yet even then shall utter ruine and destruction seize on them, as travell upon a woman with childe, and they shall not escape.

If you ask me, How? By what instruments? I say, most probably, by these poor, despised, envied ones (whom they look upon with an eye of contempt and disdain, reproaching and cursing them, as *Goliath* did *David*) because they have borne the brunt of reproaches, the burden of the Work, pains, and charges, have, through Gods goodness, most kept themselves from Nationall guilt and filthinesse, are sincere in their endeavours, looking onely, or chiefly, at the Cause, and will improve deliverance for Reformation, and give God the glory of all; them, tis most likely, God will have in the Work, and for the Work, reward and comfort. And if not by these, yet I am sure God hath other wayes and means, as he had for the destruction of the *Midianites*, *Sennacheribs*, the *Moabites*, and *Ethiopians* Armies. That God hath said he will thus plague and destroy the enemies of the Church, and that those are wicked men, and the enemies of Christ and his Church that are now up in Arms against the well affected and godly party in *Ireland* and *England*; And that God is most just and true; That the blood of Saints and Innocents is precious in his sight; That he will require every drop of it: And if the blood of one *Abel* pulled down

venge-

2 Th 4. 1.  
6, 7, 8, 9, 10



vengeance from heaven on *Cain*, What will be the cry of the blood of 10 many thousand Innocents do, as already have perished in *Ireland* and *England*? And if one hair of their head shall not fall to the ground, much lesse a drop of their blood, without revenge, This I am confident of, This I rejoyce in, This I pray and look for, in Gods time, not as a misery to the enemies, but as an act of Divine Justice, tending to glorifie God, and deliver his people. I desire not to rest on a Parliament, an Army, or the like, though excellent instruments, but on Gods Truth, Faithfulness, Power, Goodness, and Justice; and am sure, *That they that wait on God, shall not be ashamed.*

*Yea*, all the providences of God, from the first rising of the Scots in defence of their Religion and Liberties, to this very day, though some particulars (as some wheels in a Clock or Watch) seem to go a contrary way, yet all do forward the Work, and do remarkably shew to any discerning eye, That God hath a glorious designe for his Church on foot, and a terrible terrible designe against the enemies thereof: And surely it cannot be long, *the state of things*, and the enemies detestable, abominable impiety, prophanenesse, blasphemy, violence, cruelty, and height of fool-hardy confidence of getting the day, like *Pharaoh*, *Exod. 15. 9.* with the whole state of this present time, and face of things now, do abundantly and strongly presage that it cannot be long.

*And so much the greater* is your encouragement, because our Cause is such, as you may, with a great deal of boldnesse and holy confidence, commit unto God, and earnestly move and urge God to maintain it, seeing it is such a Cause as God hath solemnly promised to defend and maintain, his honour lieth at the stake in it; And such as the enemies themselves, divers of them, have, when they were dying, justified, and bewailed with tears and sad complaints, their sin, in lifting up a hand against it, and prayed that it might prevail, and that God would blesse and prosper the Parliament. But the Cause which the enemies stand for is such, as they dare not commit to God, and seek to him for help, unlesse they will most impiously and impudently make God the author, favourer and furtherer of their damnable Designe, The rooting out of the Gospel, and the professors of it; and the patron of Popery, rapines, ravishments, murders, and all ungodlinesse: Therefore they go not to God, but seek help of the Pope, Papists, Priests, Jesuites, Traytors, Irish blood thirsty Rebels and cut throats, and of hell it self.

*Object.* Things are now in a worse condition then before the Parliament made any Covenant, and raised Forces; And we further from Reformation desir'd, then before the Parliament began.

*Answer.* According to the outward sense and feeling it may seem so, but not in truth; for as it is in building, the old cannot be pulled down, but the dust will flie about our ears, and perhaps some or other receive a



knock or brush by the pulling it downe : And in taking Physick, the body (while it is working) may, and often is much sicker and weaker, and in outward feeling further from health than before ; but reason will tell us, That though the old house be downe, and we without, and the rubbish about us, yet the new is so much the nearer enjoying, which otherwise cannot be set up in its place ; and the body is so much the nearer its former health, soundnesse and ability, and in the speediest way to attain it : So here, God is taking down the old Prelaticall, Antichristian forme of Church Government, to set up a new, according to Gods Word ; he is now purging the Ecclesiasticall body of this Realme, his Church here, from corruptions of Popery, Superstitions, Schismes, Heresie and prophanesse, and all unsound doctrines, that otherwise (like evill humours in the body naturall) would in a little time destroy it. Zion is travelling of a blessed and long desired birth of Reformation, and shall we look for a childe without throws and pangs ? The greater the throws are, the greater hope of a speedy deliverance.

2. If things be so ill now, how would they have been with us before this time, if there had been no Parliament at all, or no Covenant to hold the well-affected together, and no forces draised by them to hinder the destructive Designes, Counsels, and Proceedings of the Common Enemies ? Let any rationall man judge. The Plot Discovered at full in Romes Masterpeece (besides all other discoveries) may abundantly satisfie all that will be satisfied with reason.

Ob. *It would be a great encouragement to come into Covenant with the Parliaments party, if I could see them prevaile, but (they say) the Parliaments side doth decline, grow weary and weare away, all seems to go against them, yea, it seems to be against them, notwithstanding all their fasting and prayer, but God blesteth the Kings party, they prosper and increase daily, carry all before them, where they come, It is a miracle (say the Royallists) that he should raise so great and formidable an Army, notwithstanding all endeavours to hinder and suppress it, therefore better to stand Neuter, I shall find the more favour if that party do prevaile, as they are like to do.*

*Ans.* God hath much honoured his Cause, and much appeared in it, and in a manner done all for us that hath bin done (and not the main body of our Army) yet God hath honoured them that have resolutely stuck to the Cause, and bin active in it, as at Edgehill, Brainford, Lancashire, Cauesham-Bridge, Gloster, Lincolnshire, and some other places, and in the West, till we fell to Idolizing the Instrument; it may warne us for the future, to be ware of creature-confidence.

2. God doth sometimes seem (and but seem) to favour the enemies, and be against his people, for glorious ends, viz. to humble them the more, make them pray more, and more fervently, take them off from confidence in Instruments, and fit them for greater mercies ; to ripen the plots of the enemies, and make them fitter for destruction.

3. It cannot be said, God doth bleſſe that Party, but ſuffer them to prevaile for a time: The Devill, the Pope, and moſt of the chiefe Papiſts, in Europe have contributed Moneys, Men, Arms, Ammunition, and all the ayde they could well ſpare, to their aſſiſtance, beſide the large Contributions of the Papiſts and Popiſh ones at home, and the aſſiſtance of the *Irish* Rebels, four or five thouſand deep, and all the ſpoile they have gotten from the well-affecte, who alſo beare their owne burden, and the Enemies alſo in a great part, againſt their will.

See *Rome*  
*Maſter*  
*peace*, p. 37.  
and *Mr. St.*  
*M. Lester*,  
p. 23.

4. Conſidering that not one of twenty, forty, it may bee of a hundred truly godly, and in many places of this Kingdom, is a lover of the Truth, purity of Ordinances, and power of godlineſſe; and on the other ſide, The great number of Papiſts in this Kingdom, (there being fifteen thouſand Recuſants in one diviſion, in one County of this Kingdome, and there where the greateſt things have been done, and the County now quiet by the Proteſtant Party there) the great multitudes of Popiſh perſons, Atheiſts and prophane perſons, (eſpecially of the Gentry, that carry many others along with them, as is generally obſerved) Neuters and Civiſl honeſt men, that diſlike, yea, hate the power of Religion, and purity of Ordinances; it is a great wonder the Parliament hath ſo many Aſſiſtants, and the other no more; yea, that they have not ten for one up in Arms (eſpecially the Preſence and Authority of a King, calling and encouraging them, and diſcountenancing, what poſſibly may be, the other) whom the people generally think, and have beene taught they muſt obey whatſoever he commands. Yea,

*Lancaſhire*

5. Conſidering the activenesse of that Party, their flatteries and goodly ſpecious pretences, Oaths, Proteſtations, and diſſembling Promiſes, (which will not alwayes prevaile) they have inſinuated themſelves into many places of conſequence, and perſons of all ſorts; and conſidering the ſluggiſhneſſe of ſome, and the treachery and unfaithfulneſſe of many others of our own Party, in many places diſcovering our Councels, betraying our Forces and Townes, giving intelligence of all that is done, or intended in the Parliament, City and Army; it is to me, and very many more, a wonder the Parliament ſubſiſts ſo long, and doth ſo much; but that God ever ſets in at a dead liſt, and ſhewes it is his Cauſe, and that he will maintaine it, to the utter ruine of his and his Churches enemies.

6. At this time to ſtand Neuter, is to betray the Parliament, Religion, and all; to diſcourage and take off the well-affecte, and encourage the other Party, which reſults to no ſmall helping to that Side, but is alſo a ſigne of one, that when opportunity is offered, intends to ſide with them, and help the Mighty againſt the Lord, to whom the Curſe is due; *Judges* 9. 23 And if they ſhall be bitterly curſed, that ſtand Neuter, and do not help the Lord againſt the mighty enemies of his Church; what think

you

you will be the end of them that help the mighty enemies against the Lord? And what is it to finde favour with men, when they have the guilt of an evill conscience, the frown and curse of God? And yet if men would open their eyes, they might see by many examples, that the Cavaliers make little distinction, but roundly pillage all that have, either Money or Goods, worth the carrying away; their Money is round, though they be not.

*Wherefore* (Brethren) joyn hands and heart, set to your shoulders, and hold on in the work, lay out your heartiest, ferventest, faithfullest prayers, estates and persons to the utmost! I hope the enemies have their dearths wounds already, and that these are but the spurts and strugglings of the dying Prelaticall and Antichristian party; This is but the shaking of the Earthquake, or Statequake, *Revel. 11. 13.* Fear them not, be confident, that though divers of us may possibly die, and die honourably in the Cause of God, and his Church, against the enemies of Christ; yet the Saints shall have the day, a most glorious, triumphant victory, and the enemies in Gods own time, a most shamefull, remarkable, irrecoverable, destruction, so as never to be able to rise up again any more; who then that is wise (and but a self-lover) but would help that side which shall certainly have a glorious, triumphant conquest, against those that are certain of a most shamefull downfall, and ruine? Therefore be vigilant, be diligent, standfast in the faith, quit your selves like men, be strong as the Apostle exhorts, *1 Cor. 16. 13.*

*Object.* But they solemnly protest, that they will maintain the true Protestant Religion, and the just Priviledges of Parliament, the Liberties of the Subject, and Laws of the Land, and the King hath taken the Sacrament upon it, and may not one Christian beleve another? What a world is this?

*Ans.* 1. For His Majesty; 1. That might be a false report published of purpose, to deceive the credulous; the devill is subtle, and there is much false dealing at Oxford. 2. We know, that whatsoever He doth protest or intend, yet He is no way able to performe, so long as that potent party is about Him, that have made Him so often in His Actions, contradict His own solemn Promises and gracious Resolutions, of which many instances might be given, as His promise to maintain the Parliament, Priviledges as His own Prerogative, and their Persons, as the Persons of His dearest Children, about January 2. 1641. His Proclamation not to admit of Papists into His Army, &c. 3. For them about Him, do they protest they will maintain the true Protestant Religion, &c. Do you think they have lost the art of lying and equivocation, and have no policy left in their heads, to insinuate into simple credulous people? Are you ignorant of the Jesuites principles, and doctrine of equivocation? With whom it is very ordinary, solemnly to protest, and swear also, that which they intend not; so they may thereby advantage the Catholike Cause, for which they now fight. It is their professed doctrine and usuall practise,

practise, as all well know that have read their Writings, or are acquainted with their practise; and by their Oaths, solemn Protestations, and Promises, they much gain upon the affections of the people, and consequently, on their purposes, who not knowing their wiles, are ensnared by such cunning baits, and repent at leisure; witnesse *Bristol*, and divers other places, and persons: But let us reason the case a little.

Can it be, that Papists should maintain the true Protestant Religion, or any sound Protestant Doctrine, which they alwayes abhorred and plotted aginst? And that if they prevail, we shall have any other Religion, but Popery? That they who have alwayes refused to take the Oaths of Allegiance and Supremacy, will now stand for a Protestant Kings safety, and Prerogative, further then for their own ends, and upon a sure promise of a publike toleration \* of Religion from His Majesty in all His Dominions? That lewd lazy Ministers will promote, sincere, painfull, profitable, preaching of the Word of God? That corrupt Judges and Justices that have, what in them lay, betrayed the Laws, and Subjects Liberties, will stand for the Laws and Liberties of the Subject? That oppressing Projectors and Monopolists will stand for Law and equity? That Delinquents and contemners of Parliaments, who have fled from the Justice of the Parliament, will stand for the Priviledges of Parliament? Or that unfaithfull Members, rotten Nobles and Commoners (as *Smith* was bold to call them) that have betrayed the trust the King and the Countrey have credited them with, will maintain the Liberties of the Subjects, and Priviledges of Parliament? Or that they that seek to bring in an Arbitrary and Tyrannicall Government, will seek to preserve the just, and good Laws of the Land? Surely, he is not himself, nor hath the use of his five senses that thinks so: No, their own actions are the best comment on their Protestations, which have often given themselves the lye, and proved the contrary, as many can witnesse by wofull experience. And without all question, if the Papists and Popish persons prevail against the Parliament, and Parliaments friends, we can look to have no other Religion but Popery; If prophane persons, but prophanenesse and all manner of impiety and licentiousnesse; if lewd, lazy, and corrupt, Arminian Ministers, but bad preaching and worse practising, or no preaching at all in many places; if corrupt Judges, but wresting and bending the Laws, like Weather-Cock, for Court ends; if opposing Projectors and Monopolists, but unjust impositions and taxes on all sorts of commodities at pleasure; if necessitous Courtiers, but exactions, oppressions, extortions; if Delinquents, what but cruelty, oppression, and injustice; if ambitious spirits, what but pride, contempt, oppression, and cruelty; if lordly Prelates, what but Ceremonies, Popish Rubbish, and Romish Trinkets, suspending, silencing, depriving, and excommunicating all good Ministers, and good men, till they have gotten the Crown it self under their



their girdle, as it hath been in for mer ages, even in *England*; if unfaithfull Members, what but unfaithfulness, and treachery to their Country? And seeing all these are now conjoyned, and bend their heads, hands, and purses, and all their interest in others, against the Parliament, and in them, against Religion, Laws, Liberties, Estates, and Lives also, of all the Professors of true Religion, and all that labour to stop their destructive courses, oppressions, and cruelties, in this unnaturall, and trayterous warre against the Crown and Dignity of the King, and His Realms, the Gospel, and all true Professors of Religion, and Patriots of their Country; if they prevail, what can we look for, or in reason expect, but all these evils together, in Church and State, the subversion and utter overthrow of Religion, and the Professors of it, of our Estates, Laws, Liberties, and freedoms purchased, and preserved to us, with the blood of our fore-fathers, and whatsoever else is dear unto us; and instead thereof, perpetuall slavery, popery, prophaneesse, oppression, cruelty, and all manner of unrighteousness? Wherefore, be no longer deceived, be wise at last, and give your best assistance to them that do indeed stand for Christ, his Gospel, and true Religion, to these whom Christ will certainly own at the great day of judgement; to that side,

*Ezod. 3.2.*

which he that was in the Bush, when it burnt, and was not consumed, did in all ages, protect, defend, deliver, and made them more then conquerors, through Christ that loved them: And therefore, surely he will not now utterly forsake them, and cast them off, to those whom he hath purchased with his precious blood, for whom he made all things, who are his chosen ones, his members, Jewels, treasure, delight, the beloved of his soul, as the apple of his eye, his children, spouse, bride, wife; and is it possible, that he should alwayes sit still, and see his members mangled, his purchase taken from him, his Jewels and Treasure taken away, or spoiled, the beloved of his soul wronged, the Apple of his eye pulled out, or smitten, his spouse defiled, and his children wounded, mangled, and destroyed before his eyes, having power enough, and promised to help and deliver them, and avenge himself on his adversaries? And against those who are indeed the enemies to Christ, his people, Gospel, and true Religion, whom Christ will never own, who are but men at most, and men at the best and worst, as one truly said, naked men, without God; for God (though he bids them chastise his people, yet) never bad them destroy and root out his people, and Gospel, nor promised to assist them in that thing which his soul hateth: Against those that are wicked men, enemies to God, fighters against

*Ob. Sed.*

\* *Rom. 8.*

36.

\* *Gen. 27.*

29. *Esu-*

174.

God and his people, because there is something of God in them; and who ever contended with God, and prospered? Against those who are

curled of God, and fully threatned, so that it cannot stand with the truth, nor justice of God, to protect, prosper, or alwayes to let them go unpunished, *Jerem. 29.* All the conquest over the enemies of the

Church



Church formerly, as over the Egyptians, Amalekites, Amorites, Canaanites, Babylonians, &c. Are so many evidences that God will destroy Antichrist and his helpers, the enemies of his Church now; and if the blood of one Abel cryed to heaven, and procured vengeance, what will the blood of so many thousands, shed by that party in England and Ireland, beside millions here, and in other Kingdoms formerly? Wherefore, I say again, If you be Christians, if men, if English men, if you would not be Papists, slaves, and what not: and withall have an heavy account to make to God at the great day of account, for your cowardlinesse, sloathfulnesse, and neglect of him, and his cause, if not worse (for fighting against him) Then dear Country-men and Christians, stand fast in the faith, quit your selves like men, be strong, and God will be with you, while you are for him.

*Imprimatur, James Cranford.*



FINIS.





3

A

# COMMISSION WITH INSTRUCTI- ONS AND DIRECTIONS,

granted by his Majesty to the Master  
and Counsaile of the Court of Wards  
and Liveries.

*For compounding for Wards, Ideots,  
and Lunaticks.*

*And given under His Highnesse great Seale of  
England the 21. of August 1622.*



---

LONDON,  
Printed by Benham Norton and Iohn Bill,  
Printers to the Kings most Excellent Ma-  
jesty, 1622. And now reprinted  
for H. H. 1643.





By the King.

**I** AMES by the grace of  
G O D King of England,  
Scotland, France and Ire-  
land, Defender of the Faith,  
&c. To Our right trusty,  
and right welbeloved  
Counsellour, L I O N E L Lord Cranfield,  
Our high Treasurer of England, Master  
of Our Court of Wardes and Liueries,  
And to Our trustie and welbeloved the  
Councell of the same Court, And to the  
Master and Councell of the sayd Court,  
for the time being, Greeting.

W H E R E A S Wee haue heretofore  
published seuerall Commissions with In-  
structions and Directions to you Our

A 2

Master



Master and Councell of Our Court of Wardes and liueries, for compounding for Wardes, Ideots, and Lunatiques; Now that time and experience haue produced the knowledge of sundry defects, that otherwise could not easily haue beene fore-seene, which are to be supplied by alteration of some points of the same Our Instructions, according to Our gracious purpose for the good of Our louing Subjects, and Our especiall care for the true answering of Our Reuenewes: And forasmuch as it doeth appeare by common experience in the course which hath been held since the first erection of Our Court of Wards and Liueries, That, partly by the slackenesse of the Friends of the Wardes, vpon the decease of the Parents or Ancestours, who haue forborne to offer timely composition, sometimes with opinion, That no Title could be found for Vs, and sometimes with purpose to suppress the same, and partly by the suit of othermen, the Custody of the bodies and lands of Our Wards, haue beene committed to  
such

such persons, some for one respect, some for another, as (notwithstanding the care and providence of you the Master and Councill of Our Court, to binde them in great Bonds and Covenants for the well educating of the Children, and preservation of their Inheritance) have been careless of their education, married some in meane places, committed waists & spoiles vpon their Lands, and in the end haue exacted greater summes of money for the mariages of such Wards, then they ought to have done in reason and equity; notwithstanding any their disbursements whatsoever, for passing or procuring the same.

And wheras also We haue been informed by you the Master of the said Court, that by reason of the great difficulties that have been found by the Court, vpon sight of Offices, and Surveys only, to set downe Composition for Wardships and Leases of Wards Lands, with such equalitie and moderation betweene Vs, and Our Subjects, as were iust and reasonable; and

that through want of due information in that behalfe, much of the profit that might have been rayſed for Vs, hath been diuerted to diuers Sutors and Committees, who by obſcuring the trueth of the Wards eſtate, and by miſinforming of the Court therein, haue reaped greater profit, then was intended, if you could by ordinary meanes haue come by the knowledge of their values; ſo as, both We haue received leſſe then otherwiſe We ſhould haue done, and the Wardes found little eaſe in many caſes.

VVherfore, for the preuenting of theſe and the like inconueniences, and to the end that Our loving Subjects may ſtand aſſured, that Wee deſire nothing more, then that their Children and their Lands, that ſhall fall vnto Vs by reaſon of Wardſhips, might after their deceaſe, bee committed to their neereſt and truſtieſt friends, or to ſuch as they, by Wil, or otherwiſe, commit the charge vnto, vpon ſuch valuable conſiderations, as are iuſt and reaſonable: And to the intent that the Parents

rents and Ancestours may depart in greater peace, in hope of this Our gracious fauour; and their friendes may see their Children brought vp in Piety and learning, and may take such care as is fit, for the preservation of their inheritance, if they will seeke the same in time, and by such meanes as are fit and conuenient; and that We may be truly answered, from time to time, all such profit as shalbe made thereof; We haue thought good hereby to require you, the Master and Councell of the said Court for the time being, that in disposing and committing of the custody of the Bodies and Lands of such Our Wards, whose Ancestours are already deceased, or shall die, from, and after the date of these presents, and of such Idoots and Lunatiques, and their estates, as shall fall vnto Vs from henceforth, & the reueneue thereof, that shall appertaine to Vs, you shall strictly and carefully observe these Our Directions following.

FIRST

**F**IRST, that no direction for the finding of any Office, bee given for Wardship of the Body and Lands of any Ward, vntill the end of one moneth next after the death of the Ancestor of the Ward, but to the neereft and trustiest friends of the Ward, or other persons nominated by the Ancestor in the Wards behalfe, who may in the meane time become Suitors for the same, among whom choice may be made of the best and fittest; and if none of the Wards friends make petition by the end of the moneth, then it shalbe lawfull for any other to petition, and to find the Office for the Wardship.

2 ALSO, That no composition, agreement, or promise of any Wardship, or Lease of Lands bee made, vntill the Office bee found, and then such of the Friends to haue preferment, as tendered their Petitions within the moneth, they yeelding a reasonable Composition, and in default of them, such others as were or shalbe Suitors, yeelding also a reasonable Composition.

3 ALSO, You shall do your best induements



deuours to informe your selves as particularly as you may, by Commission, Suruey or otherwise, of the truth of the Wards estates, aswell of his Inheritance, as of his Goods and Chattels, and of the estate of the deceased Ancestors, & of all other due circumstances considerable, to the ende the Compositions may bee such as may stand both with our reasonable profit; and with the ability of the heires estate,

4 THAT all Petitions for Wardships, Ideots and Lunatiques, shalbe first deliue-  
red to the Master of the Court of Wards  
and Liveries, that the Master ( if he shall  
thinke fit ) may foorthwith giue directi-  
on vpon the same Petition, for finding the  
Office and returning thereof: And the  
Master Secretary shall make entry there-  
of, and of the very day the same is deliue-  
red, and returne the same Petition backe  
to the Suitor, who shall enter the same  
with the Clerke of the Court, who is to  
enter it without fee, and the party to take  
no benefit by the said direction, vntill hee  
hath entred the said Petition with the

B

Clerke:

Clerke : and the Clerke of the Court is to acquaint all the rest of the Counsaile therewith at their next sittings : and the Suitor to attend, at the time prefixed by the Master openly, at the Counsell table of the Court of Wards and Liueries, there to compound with the Master and Counsell of the layd Court for the Wardship of the body and Lands, or otherwise to be ordered there, as shall bee thought fit by the said Master and Counsell, and as the Statute ordeineth.

5 THAT every such Petition do expresse the severall Counties, wherein the Ancestors died seized of Lands.

6 THAT all Petitioners who have warrant to find an Office, & appointed to attend at a certaine day, if after they find no Office, nor do not attend before the Officers for their Composition, at such time as was appointed, then they shall lose the benefit of their Petition, and their bond shalbe put in Proceffe, and it shalbe in the power of the Master and Counsell of the same Court to grant the same

9  
same to any other that shall Petition for the same; the same grant to be subject to the order of the said Court.

7 T H A T every Feodary doe appoint some certaine person and place in *London*, whither the Court may send directions to be conueyed to the Feodaries continually for Our service.

8 T H A T the Feodaries shall repaire to the Clerke of the said Court, or to the Masters Secretary, at the end of every Terme, and take notice and direction out of the said Petitions, entred with the said Clerke and Masters Secretary, in what Counties Our Tenants died seized of any Lands, & of the Lāds of Ideots, & that the Feodaries accordingly send vp their Certificate of the best improoved value of all the said Lands, lyng in their said seuerall Counties, by the first sitting of the Officers, the next Terme following, for which no fee shall be paid.

9 T H A T the Feodary do make his Certificate by view, or other speciall information, of the best improoved value, with his reasons thereof priuately, without giuing

knowledge to the Sutor, or any for him of any value intended by him to be certified, and without taking any Fee or Reward from the Sutor, or any for him for valew-ing the Lands or personall estate.

10 THAT the Feodaries do name in their Certificates, the Lands in order one after another, as they lie in order in the Office, and to set downe in the one Margent of their Certificates, the valew found in the Office, and in the other Margent the improved valew certified to the Officers, and the same valuations to bee distributed according to the estates found in the Office.

11 THAT the Feodarie do certifie all Coppiehold Leases, valew of woods, or other personal estate that commeth to the Ward, or any immediate possibility of any estate of Lands, whereby his marriage may be improved.

12 THAT the Feodary shall not mention in his Certificate, any thing omitted out of the Office against the King, to abate the Composition, but shall leaue the same to be

be alledged by the Suitor to be allowed (if cause be) vpon prooffe to bee made therof by them at the Composition.

13 **T H A T** the Eschetour and Feodary and Commissioners shall provide, that Offices be not confusedly found, by ioyning diuerse Mannours and Lands in one grosse value together.

14 **T H A T** the Certificates of the Feodaries be deliuered by the first sitting of the Officers in euery Terme, to the Clerke of the Court, close sealed vp, and so to remaine with the Clerke vnopened, vntill the next sitting of the Master and Counsaile after the receipt thereof; and then to be opened, to the end the Master and Counsell may informe themselves of the true estate of the Ward; against the time of Composition; And if it be deliuered by the hands of a stranger, then he to deliver it vpon oath, according to the vsuall course of the Court in like cases.

15 **T H A T** the Feodaries doe find Offices at the best value that may appeare vp-



on search of ancient Offices, or other Records, if there bee no Records, then to be found by the Iury, according to Evidence to be giuen, and in case of surueyes, that they doe not certifie any value lesse then appears, by any Record, Sithence the erection of the Court without mentioning the cause of abatemēt, leauing the prooffe thereof to bee determined by the Court.

16 THAT no Office be found within the yeere after the death of the Ancestor against Vs, or a meane Tenure of Vs (not being Knights seruice) for any Ward within age, vntill the Feodary or Escheator doe first acquaint the Court for further directions therein, which the Feodary is intoynd to doe with all conuenient expedition.

17 THAT euery Feodary and Escheator, before the third Returne of euery Terme, shall certifie into the Court, a note of all Offices found in the vacation next before, and whether a Tenure bee found for Vs in Capite, or by Knights seruice, and the

the names of the Ancestor and Heire, and his age; and the Clerke of the Court shall certifie the same to the Auditours, before the beginning of the next Terme following.

18 **THAT** the Clerks of the Petty Bagge, doe file and transcribe all Offices that bee brought to them, and not to reiect or suppress the same, and the like course to bee vsed in the Exchequer with Offices that bee returned into the Exchequer; and that all due Fees befoorthwith discharged and payd unto the Clerks and Officers of the laïd Courts: And if any person shall neglect or deny to pay any such due Fees, then vpon the petition of the laïd Clerke to the Court of Wards, order shall be taken for their satisfaction.

19 **THAT** no Escheatour shall inforce any man to shew his Evidence vnto himselfe, neither shall hee haue any power to discharge the Subiects from finding their Offices.

20 **THAT** all Sales and Compositions for Wardships of the Bodies, and  
Leases

Leases of Lands, (except the cases for Concealments) and all commitments of Ideots, and custody of their estates be made by the Master and Councell of the same Court, openly in the Councell Chamber of the Court of Wardes, and by such persons as are authorised by Statute in that behalfe: Neuerthelesse, the Surveyor of the Liveryes, the Atturney of the Wards, Receiuer and Auditors, or any fowre of them, without the Master, may treat with any to bring the sayd Wardships, and the Leases, and the Commitments of Ideots to a price, openly in the Councell Chamber of the Court of Wardes, and acquaint the Master therewith; in whose power it shall be to allow or disallow of the same, according to the sayd Statute.

21 THAT Leases of Wardes Lands (except the cases of Concealments) be made with little or no fine, and for the best improved yeerely rent that shall be offered, consideration being had of all due cautions, as aforesayd.

22 THAT

22 **THAT** fellable Woods, and Fines of Copy-holds of inheritance, be also reasonably valued and demised with the Land, for the best yeerly Rent, as aforesaid, with prouision for fellable Woods, that the Lessees sell them by fit portions

23 **THAT** Fines of Copieholds for liues be made and raised to Our vse, when, and as often as the Court shall thinke good, by certaine particular Commissioners, to be appointed by the Master and Councell of Our said Court; which commissioners shall bee charged to make the best of such Copieholds to bee granted, and truly to answer vnto Vs in Our receipt of Our sayd Court, all such summes, without fraud or couin, as by them shall haue beene receiued, due consideration being had of their paines and expences, or else the same to be compounded for at the Councell chamber of the Court of Wards, as in other cases of compositions.

24 **THAT** the rated sum agreed vpon by the Commissioners for the composition of any Ward or Lease, doe stand, and

C

not

not be abated in the composition, neither in the Fine nor Rent.

25 **T H A T** no Wardships of the Body or Land (except the cases of concealments) shall bee giuen or granted to any person, or at his suite, by way of reward or benefit, but the best price and value that shall be offered, shall be taken to Our vse, So alwayes as the neereft and trustiest Friends, or the persons nominated by the Ancestor (they seeking the same in time conuenient, as aforesayd, and making fit offer for it) be preferred, and consideration had of the Wardes estate, and of all due circumstances considerable in such cases.

26 **T H A T** no mitigation of any mean rates, valewes and forfeitures of mariage, Fines, bonds, debts or charges be discharged or abated, but by the Master and Councell openly at their severall sittings.

27 **T H A T** not only every Committee and Lessee, but every Assignee of every Committee or Lessee (except the Cases of Concealments) shall take the Oath,

*viz.*



viz.&c. And for that purpose every Committee, Lessee, and Assignee, shall bee sworne whether hee taketh it to his owne vse or to the vse of any other, to the end they may both take the oath.

28 AND furthermore, We doe heerby require and authorise you, that you giue order, that every Person that shall Prosecute such composition for the custody of a Ward, Ideot, or Lunatique, or lease of their Land, or other estate (except the case of concealments) shall before any grant of the body, or lease of the Land, bee deliuered vnto him vnder the Seale of Our said Court, take his corporall oath in open Court, or by Commission (if the case shall so require) before three Commissioners, at the leest (whereof one to be a Iustice of the Peace, to be certified and returned into the Court, before the deliury of such grant or Lease) in maner and forme following, viz.

I, A. B. doe sweare, That neither I, nor any other to my knowledge, haue, or hath given, or promised, procured or consented to giue, or to be giuen, any gift or reward, directly or indirectly, unto any Officer or Officers of the Court of Wards and Liueries, or to any other person or persons whatsoever, for procuring any preferment to compound before another, or for mitigation in the price or payment in any Composition or Contract made, or to bee made for the Wardship of the body of I. S. his Maiesties Ward, and the Lease of any the sayd Wards Lands, or for the signing or dispatching of any Grants of them, or any of them, or for the mitigation of the yearely value of any of the Lands of the sayd Ward

*Ward (ordinary Fees only excepted,) And that I will not give, nor any with my consent shall give, or consent to be given any gift, or reward, directly or indirectly, for the causes aforesayd, or any of them; And I doe take the sayd Wardship to the use of the sayd Ward, and the sayd Lease to the use of A.B. and not in trust for, or to the use of any other person or persons whatsoever; So helpe me God.*

30 **THAT** especiall choice be made of the Commissioners that receiue the oath in the Countrey, so that the oath may be truly and fully taken by the Committees, Lessees and Assignees, and the parties committing trust to any other.

31 **THAT** the Oath bee taken by those that are Committees or Lessees upon neglect *in hac verba.*

I, A. B. doe sweare, that neither I, nor any other to my knowledge, or as I beleue, or haue heard, haue, or hath taken any course, or vsed any practise or combination directly or indirectly, by my selfe or by an other, with any person or persons whatsoever, to stay or hinder the prosecution of, and for the Composition for the Wardship of the body of B. C. or the Lease of any the sayd Wards Lands, with any purpose or intent whatsoeuer, that the sayde Wardship and Lease, or either of them, by such neglect or default of prosecution, might come to mee, or to any other to my vse, or by my meanes or procurement, or to my knowledge; So helpe me God

33 **T H A T** no Recusant bee admitted to compound, or bee Assignee of any VVard of Body or Lands, or of Ideots.

34 **T H A T** all rents of VVards lands be reserved to bee payd either to the Receiver of the Court of VVards and Liueries, or to the severall Feodaries of the severall Counties where the Lands doe lie, according as the Master in his wisdom and discretion shall thinke fit.

35 **T H A T** all tenders and continuances bee first made with the Master of the VVards and Liueries, and after with the Surueyour of the Liueries, and that no improouement of fee bee taken by either of them, but the ancient fee for the sayd tenders.

36 **T H A T** the Feodaries shall make Surueyes vpon Liueries, in cases of full age, as well as in cases within age, and both according to the reasonable value, hauing respect to the improoued value; and that the value so certified by Survey shall be considered of openly at the Council Table of the Court of VVardes and Liueries,



Liuries by the Master and Counsell at their sittings, before the Liurie shall; and in no case to certifie vnder the value, that shall appeare vpon any Record.

37 BvT touching Lunatikes, let no composition be taken for the committing of them or their estates; but let such care be had therein, as that they may be freely committed to their best and neereest friends, that can receive no benefit by their death, and the Committees bound to answer, not onely the values found by Office, but the very iust value of their estates vpon accompts, for the benefit of such Lunatique, (if he recouer) or of his next Heire, Executors or Administrators (due regard being had to the paines and charges of such Committees, in keeping, maintaining, gouerning, and curing of the said distracted persons.)

38 THAT the Petitions or demands for any allowance from Vs exhibited by the Feodaries, or any other, for any seruice or disbursements, shall be examined or allowed by the Master of the Wardes alone

alone, as anciently was used.

39 **T**HAT the Receiuers account be taken and declared euery yeere, according to the Statute of 32 *Henr. Octavi*, before the Master of the Wards, Attorney, or one or both of the Auditors; and after the determination of the saide accompt, the Master, Attorney, and the Auditor, or Auditors, shall all of them set their hands to the Receiuers booke of Accompts, which is and shal bee for the Receiuers charge and discharge, as the case shall require.

40 **T**HAT the Auditors doe ingrosse into parchment all the Receiuers accounts, according to the expresse time and direction of the Statute of 32. *Henrici Octavi*, and doe yeerely certifie and returne the same ingrossed, with all the Warrants Acquittances and Debēturs into the Treasury of the Court of Wards, there to remaine as the Records of the Court, according to the Statute, and the ancient course of the Court.

41 **T**HAT all the accompts, of the Recei-  
D
daries

daries be declared and certified every *Hilary Terme*, to the Master and Councell of the Wards, openly at the Councell Table, that the Court may know how the remaines vpon their accompts be satisfied and paid, and their accompts to be accordingly returned into the Court, there to remaine.

42 AND because Our purpose in this course, which now is taken, is to raise (with as little grievance as may be to our louing Subjects) that reasonable benefit which ought to come vnto Vs, by the Marriages of Our Wards, and by their Leases of their Lands, whereof a great part hath been diuerted by Grants to Committees, and otherwise; Wee doe hereby declare, that it is not Our meaning to change the course that hath beene formerly held and vsed in finding Offices, nor to presse the raising or improouing of any values or Rates in any Inquisitions, other then as aforesaid: Neither will wee haue the Rents, which shall be reserved vpon such Leases, or any such Certificates, Informations or Instructions

etions, as shall by any meanes be giuen or appeare of the values of such Wardes Lands or estates, to bee transcribed, or transmitted to any other Court, Office, place or person, or admitted or vsed as President, euidence or inducement, to charge Our Subjects in any other payments now, or hereafter answerable vnto Vs, Our Heires or Successours.

43 **NEVERTHELES**, Wee are well pleased and contented, that if any Wardship, Lease of Lands, Meane rates, before or after full age, now be, or hereafter shall be concealed from Vs, and no Suite shall be made within one yeere next after Our Tenants death, for such Wardship or Lease, that in such case the Master of Our Court of Wards, may admit any fit person whatsoeuer, that shall make offer to discover Our right so concealed, or sought to be concealed and suppressed, vpon good matter or prooffe, shewed for Vs, and approved by the said Master to prosecute the finding of an Office, and to passe the said Wardship, Lease or Meane rates,

without restraining or binding the saide Master, or the party prosecuting, according to the Directions aboue mentioned, but that the Master may according to the parties trauaile, expenses, aduenture and seruice done vnto Vs, reward him, by granting such wardship, Lease, or Meane rates, in such sort, as others may be encouraged to employ themselves in the like seruice, And all deuices and practises to deceiue and defraud Vs of Our due and iust Right, be better preuented; Any thing in these Our Instructions or Directions to the contrary notwithstanding.

44 PROVIDED alwaies, and Wee doe hereby declare it to bee Our Will and pleasure, that where it shall appeare to you, that neither Wee nor Our Progenitours haue enioyed any benefit by wardship, Liuary, Primer seizin, Reliefe, Respect of Homage, Fines, or Meane rates of any Lands, within the space of three-score yceres last past, where such benefit ought to haue come to the Crowne, if such Tenure had beene acknowledged:

In



In such Cases We are pleased to giue power and authority to you Our Master and Councill of Our Court, openly in the Councill-chamber, as aforesaid, to remitt and release all such benefit and Profit, as haue or ought to haue accrued vnto Vs, or to Our Progenitours, by reason of any such Tenure, allowing to such persons as haue prosecuted in Our behalfe, such part thereof as shall seeme good in your discretion, Sauing to Vs, Our Heires and Successours, the right and inheritance of Our Tenures; And sauing Our Prerogatiue, and benefit, and profit of such Tenures of Vs, or Our Progenitors, as doe expressly appeare by matter of Record; And also such, as haue beene created, or otherwise come vnto Vs within the same time of threescore yeeres.

45 AND where Wee are informed by you the Master of Our said Court, that the bonds for the performance of Covenants, made as well vnto Vs vpon the grants of Wards, Ideots and Lunatiques, and their estates, as vnto the Wards, Ideots

and Lunaticks themselues, do remaine in Our said Court of Wards and Liueries, & haue not at any time heretofore been deliuered vp vnto the said grantees, notwithstanding they haue truely performed their Couenants, which is a greate discouragement to men of sufficiency to become Grantees in such cases, when as their estates shall become so perpetually charged: Wee therefore in Our Princely care of such Our louing subjects as haue been heretofore so bound, or that heereafter shall become bound in any such bonds, are well pleased and contented, that you the said Master and Counsell of the said Court, for the time being, shall giue direction at all times heereafter vpon the desire of such Grantees, their Heires, Executors, Administrators or Assignes, to deliuer vp all such bonds to be cancelled, vnlesse within two yeeres after the estates of such Grantees ended, there shall appeare vnto you the said Master and Councell of the said Court, that there is good cause to detaine the said bonds.

46 And also that the Master of the VVards, Surueyour, Atturney, Receiuer, Auditours, Clerke of the Court,] and his Deputy, Clerke of the Liueries, and his Deputy, and all the Feodaries and the Masters Secretary, and all other Officers and persons employed in his Maiesties Reue- nue of the VVards, shall take an expresse oath openly in the Councell chamber of the Court of VVards, in manner and forme following.

47 I, A.B. do sweare, that neither I, nor any other person for me, by my appointment, knowledge or consent, shall take or receiue of any person, any gift or reward, directly or indirectly, for any Composition or preferment, or causing any person or persons to be preferred to compound before another, or to haue any mitigation in the price, or payment in any composition

*composition or contract, at any time hereafter to bee made for the Wardship of the body, or lease of the lands of any his Maiesties Wards, or for the custody of any his Maiesties Ideots, or lanatikes, or their lands, Goods or Chattels, or for the signing or dispatching of any Warrant for any Graunt of them, or any of them, excepting ordinary Fees; So helpe me God.*

48 THAT the Clerke of the Wards, and of the Liueries, mention the date of all fines rated, and the times of payments, and deliuer the bonds to the Receiuer, and make a Certificate of the sayd fines, times of payment and bonds, with the parties bound, and their dwellings, to the Auditors, within twenty dayes after the end of every Tearme, and certifie them also what is to be paid in hand without bond,  
and

and also certifie the Rent referued vpon euery Lease:

49 **T**HAT oppofals of Sheriffs bee effectually performed euery Tearme, and that immediately after the oppofals they pay in the money that they haue collected, or shall bee imposed vpon them by the Court vpon their oppofals.

50 **T**HAT the Clerke of the VVardes doe certifie the Auditours all Fines and amerciaments, imposed vpon any Sheriffs, or others, within twenty dayes after the end of euery Tearme.

51 **A**ND now that VVe have fo sufficiently directed you, as Wee make little doubt but you will bee carefull of Our profit in the execution of your places; So neuertheffe, VVe let you know heereby, that seeing Our owne iudgement tels Vs, that there may fall into your considerations many circumstances, which must guide you in affeffing the Fines for the mariages of Our VVards, and Renting of their Lands; some arising either out of the broken estate of the deceased, want of

E                      prouision



prouision for his VVife, his great charge  
 of children vnprouided for, infirmity or  
 tenderneſſe of the Heire, vncertainty of  
 the Title, or greatneſſe of incumbrance  
 vpon the Lands, ſo as ſome Heire, that  
 may in reſpect of his degree, bloud, or li-  
 uing, in opinion of the world bee iudged  
 to deſerue a greater Rent or Fine, then  
 ſome other perſons more obſcure may,  
 yet in regard of the cauſes aboue mentio-  
 ned, or ſome other of like ſort, leſſe fit to  
 haue any greater charge layd vpon him:  
 VVe doe therefore, notwithstanding any  
 thing contayned in theſe Our Inſtructions,  
 giue you full liberty, that as theſe, or  
 any other the like conſiderations, ſhall of-  
 fer themſelues vnto you, you may vſe  
 that good diſcretion and conſcience  
 which is fit, openly in the Counſell cham-  
 ber, as aforeſaid, in mitigating or abating  
 the Fines or Rents vpon the ſayd Graunts  
 or Leaſes, to the reliefe of ſuch neceſſities;  
 So alwayes as care be taken, that by any  
 ſuch pretences, that profit which ſhould  
 accrue vnto Vs, be not diuerted to any o-  
 thers,

thers, that shall seeke to drawe to themselves a priuate benefit out of this Our gracious care and consideration. And Our will and pleasure is, and Wee doe heereby direct and authorise you the Master and Counsell of the sayd Court, and Master and Counsell of the same for the time being, that with aduice of Our Iudges, Assistants of Our sayd Court, you diligently examine, search out, and reforme all fraudulent deuises and practises, deuised or to bee deuised and put in vse, to deceiue and defeate Vs of Our wardships, or Leases, of Our Wards lands, or of any due or iust benefit belonging to Vs, by reason of Our Tenures.

In witnesse whereof, Wee haue caused these Our Letters to be made Patents.

Witnesse Our selfe at VVestminster

minster the one and twentieth  
day of August, in the twentieth  
yeere of Our Reigne of  
England, France, and Ireland,  
and of Scotland the fixe and  
fiftieth.

*Per Breue de priuato Sigillo.*

---

LONDON,

Printed by *Benham Norton* and *Iohn Bill*,  
Printers to the Kings most Excellent Ma-  
jestie, 1632, And now reprinted  
for H. H. 1643.

---

# The Gentle Lash, 4

Or the  
V·I·N·D·I·C·A·T·I·O·N  
Of  
D<sup>r</sup> FEATLEY, a knowne Champion  
Of The  
PROTESTANT RELIGION.

---

Also Seven ARTICLES Exhibited  
against him,  
With his ANSWER thereunto.

---

Together with the said Doctor his  
MANIFESTO and CHALLENGE.

---

PLAUT,  
*hic thesaurus stultis in lingua positus est, ut maledicant me-  
rioribus.*

---

*1644*  
IMPRINTED, 1644. *1673*







## The Gentle Lash.



That wee had Faith but strong enough to exorcise these quotidian devils, so weekly appearing in our *Diurnals*, *Mercuries*, and *Continuations*; who pretending to maintaine the cause of *Religion*, scandalize both it and all goodnesse, with malicious *Lyes*: whose anonymous *Reporters* have even sold themselves to the *Presse*, to abuse the Peace of this poore distracted Church and Kingdome: whose audacious *Pens* bedabbled in the Gall of bitternesse, set forth presumptuous things, maligning *Princes*, and speaking evill of *Dignities*, who ayiming at the confusion of the *Church*, strike at her very *Pillars*, casting their venomous *Froth* upon their Names, whose able and Religious *Quills* have vindicated the true Protestant Religion, from the dirty calunnies of learned Hereticks. Generation of *Vipers*! who hath bewitched you? who hath insatuated you to betray Religion for five shillings a sheet, and to vent so many weekly pennyworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindnesse, that they will not see? How many of the most learned and religious Divines of this *Island*, passively submitting to the *Ordiuances* of men, and committed to the Mercy of a Prison have your printed (and shamefully permitted) scandals, delamed and slandered, rendering them as odious to the ignorant, as you are to the wise; maintaining, nay, even deifying those whom you call your *Holy Pastors*, whose helpe (God be praised) we never wanted against the Arguments of *Bellarmino*, *Stapleton* or *Fisher* whose Net we feare had bin too cunningly laid for them to have escaped?

## The gentle Lash.

Nor can I here forget to be the Church of England owes to the sound and learned labours of our Reverend Champion of our Protestant Religion, D. *Fennell*, who shall remaine in our Church as lasting Monuments of his able Piety, whilst Learning, and Orthodox devotion find a Friend; whom, at this time (suffering Imprisonment, for his loyalty to his Conscience and his Prince) your impious, saucy, and sacrilegious quills (as full of venome as the pen out of which *Demoisibenes* suckt his death) have vilified and traduced with such calumnious falsehoods and malicious injuries, my hasty and impartiall Pen, shall take the boldnesse here to vindicate. To which end, you shall first understand what the person is; secondly, what his charge.

He is a man, whose life and doctrine need no Advocate; whom detraction it selfe could not mention, without addition of some Epithets of respect; nay, concerning whom the very *Diurnells* (whose nature and property is to Lie) could not for their owne credits but acknowledge an honourable truth: some styling him a *grave*, some a *good*, and others a famous Doctor: And indeed, to conclude him in a word, no object for any evill passion but Envy, and a Subject for no discourse but what ends with Admiration. He is a man, whose profoundnesse in learning encouraged the Houses of Parliament to commit the translation of *S. Pauls* Epistles to his *Revision*, Marginall Annotation, and *Expofition*: whose soundnesse of Doctrine invited the same Authority to make choice of him, for the answering of a Popish and scandalous Pamphlet, intituled, *A safeguard from Ship-wrack*; both performed with solid judgement and singular fidelity; that extant, this ready for the Presse. By which Authority, he was likewise chosen a Member of the Synod, or *Assembly* of Divines, for the composing of some differences, and settling the peace of the distempered Church, in these His Majesties Dominions.

As touching his charge, it was unhappily occasioned by a Message sent him from His Majesty, (whose Chaplaine in ordinary he is) which commanded him, no more to joyne in that *Assembly*, being convened without His Majesties consent, and therefore without full Authority; whereunto returning his answer in a Letter unseal'd, to the most reverend Father in God, the Arch-Bishop of *Armagh*, a chosen Member likewise of the same Assembly, now at the University of *Oxford*; the Letter was intercepted, opened, and falsly transcrib'd, whereunto the malicious *pen-man*, adding what would most, by wronging him, advantage the Cause, deli-

### The gentle Lash.

delivered the *Original* to the Messenger (with hopes to intercept the Answer) and dispatcht the false Transcript, to the *Committee* for Examinations: whereupon a *Serjeant at Armes* was sent for the *Doctor*, who having, in his examinations, refused to consent to every *Cause* in the *Scottish Covenant*, was forthwith committed prisoner to the Lord Peters house in Aldersgate street, where now he remains as chearefull as a good Conscience; and as poore as the severest censure of *Authority*, can make him.

But when the *Lyon* is downe, how every Curre will barke! Him, whom of late these *Sycophanticall Diurnall-mongers* had in so good esteeme, whilst he concurr'd in some things with them whom they have in Admiration, him now they worry with their temporizing pens: who render him to the world no better then (to use their owne words) a *Prevaricator*, a *Court-spye*, and a *Traytor* to the Assembly, triumphing in the Sentence of his downfall, and mingling the bitter Cup of Justice, with the Exuberance of their own *Gall* and *Vinegar*.

The *Doctor* (say they) hath his *Living*s sequestred, his *Estate* secur'd, his bookes seiz'd upon, and himselfe Imprisoned: *Spolia ampla refertur*. The onely *Truth*, that Pamphlet is guilty of: *sed quo cecidis sub crimine?* What was his charge? What was the heynous crime that moved to such a Ruine? A Letter sent to the Archbishop of *Armagh*, an elected Member of the Assembly; whom all the world admires and honours, unlesse some within the Line of *Communication*, who are more worthy to untie his shoos then to judge of his *Abilities*. But what evill hath he done? He acquainted this worthy Member, by that Letter, with some passages in the Assembly, requiring his judgement in some things there controverted, concerning matters of Faith. *Proh nefandum!* Indeed, his very presence in the Assembly (as farre as I see yet) was his greatest fault. Yea, but he sued covertly for a *Deanry*: Yea, that was a fault indeed, to sue for something, which they are now endeavouring to make nothing, to purchase a house that's pulling downe. Put case, he did so. Is it a Crime to provide a *plaister* for a *Sore* that is now a breeding? *Clypeum post vulnera*, is folly: but *ante vulnera*, is Providence: They that aime at the Ruine of the whole body, will be impatient at the Preservation of a Member. Is it a great fault for a *Servant* to begge of his Master, and none at all for *Subjects* to begge their *Prima*?

## The Gentle La sh:

Perfett Diurnall, page 83.

*You have bin often told of some rotten Members in both houses of Parliament, and yet may see further, there are the like rotten Members in the Assembly of Divines &c.*

Another *Truth*. Alas, we know that too well, or else the Head had never bin so carefull to preserve it selfe.

But tel me, what is the cause of *rottenesse*, in a Member? Is it not the restraint of the *influence* from the noble part? Some Members there are amongst us, from whom the free operations of the Animall spirits are by accident a while obstructed, through the Malignity of the spleene; others whose obstinacy is not capable of their naturall operation, but resist all influence from the *Head*: Tell me, if thou hast *Philosophy*, which of these are most inclining to *rottenesse*?

But you that so maligne these Members; say; which of your faction have lifted up a hand against the common Enemy? which of them have struck a blow but against a *Cushion* or an *Houre glasse*? Whilst these members whom you so revile, have with their well armed *Arguments* laid the *Enemy* on his back, whilst these Members you so *Rabshake* have borne the burthen of the day, and alwaies have bin active in the true Religions *Cause*, and maintained the Truth that Schisme hath so struck at: Had your Members bin sound and able, they would have shewen more action, and not like cowards have run away to *New England*, when *old England* was on fire, nor crept into widows houses whom they devoured under the pretence of long *Prayer*: Had those Members bin rotten, you so term, I feare the Truth had found but poore *Champions*; This courageous Member (whom you so revile) lookt the *Lion* in the very face, nay when he ro'd, he trembled not; whose *holy Table*, when all turn'd *Altars*, was *no more*: stood he not up for the true reformed Religion in the Kingdomes both of *England* and *France*? Did not he oppose *Arminianisme* when it was in its fullest *Ruffe*? And when the Crime was capitall to speake against it, were his lipps sealed? yet this man hath your black mouth & malice (which blaiphemeth the servants of the most high God) reviled and st led by the Name of Rotten. But take heed, and remember *Nestorius* the Hereticke, how he died. *Yea but he cused with the Assembly to undermine their proceedings, and gave intelligence to the adverse party, &c.*

whose  
tongue  
rotted in  
his mouth.

It

## The Gentle Lash.

Indeed, he joyn'd with the *Assembly*, so long as they joyn'd with the *Truth*; And when they undermined it, he countermined them. Had he swallowd the *Covenant* whole, and bin forsworne in some particulars, he had bin as sound a Member as the best. They had past as *Birds* all of a browne Feather, and had founded a new *Truth*, not upon the pious confession of *Peter*, but upon the perjurions denyall of his *Master*.

But he gave intelligence of the proceedings of the *Assembly*: I never heard before, that Synodical decisions were *arcana imperii*, or *opera tenebrarum*, the secrets of a Kingdom, or the workes of darknesse. *Truth* seekes no corners, nor is impatient of discovery. *Veritas nihil e. rubescit, nisi abscondi*. But intelligence was given to the *two* party: Whom meane yee, the King? or his evill *Councell*? A well justified *Consultation* fears neither: if the King be not the defender of the *Faith*, why doe you stile him so? if he be, to whom should injured *Truth* appeal, but to her chiefe defence and protector? But the *Doctors* guiltinesse of these crimes appear'd in a letter to *Oxford* intercepted, which was brought to the *Committee*: for examinations. And had that Letter a name subscribed? no: The true Letter had, viz.



which the *Counterfeiter* being a meere English-man, took for a Sheepsmarke, and omitted it. But for the subtraction of two letters, he added many words and owes the *Doctor* nothing; The *Originall* (which carried his errand to *Oxford*) spake nothing of the five times voting him out of his Living at *Lambeth*; not a word, that He was a constant visitor of the Kings prisoners in *London*, or *Lambeth*; recommended no suit of his for a *Bishoprick*, as the false *Diurnall* reports. But as the *Devill*, so his *Children* sometimes repeat a truth, to the end they may abuse it; This *Hackney Pamphlet* relates a businesse (though not to the purpose, yet to his owne purpose, which is to wrong the *Doctor*) and sayes, that his *Barne at Acton*, was burn. by the *Parliaments* Souldiers, but in the 84 page he poysons it with a *Lye* avouching that there was no Corne in it, and that he suffer'd no considerable losse by it; whereas it appeares under the hands of severall able and honest house-holders and vestry men of *Acton*, that his losse amounted to the summe of 211. li. subscribed the 1 of *October*, 1643. Varlets! when your shuffling and interfering *Truths* are so faulty, how damnable are your through paced *Lyes*? This onely by the way: but to returne to the purpose,

vide infra



## The Gentle Lash.

page 84.

The Doctor at the Assembly past his vote with the rest upon debate of the Scottish Covenant, for the quite extirpation of Popery and Prelacy. To see, how two aiming at one end, may proceed in two contrary courses; The Divell uses to take from the Truth, this tri-obular newes; Mercham adds to it; Two travelling contrary wayes, may meet at the Antipodes. He that takes from the Truth, and adds to the Truth, may meet in Hell as well as in their hellish intentions.

*The Extirpation of Popery and Prelacy.*

For the first, His resolution is a perpetuall vote and his action a continuall execution.

For the second, I call the whole Assembly of Divines, some of the Peeres, and divers of the House of Commons to witnesse your stupendious Lye. But the Divell hath taught you this curious point of Sophistry to argue, *a male conjunctis ad bene divisa*. As for the extirpation of Popery, he hath acted what others have but voted; But for the clause of prelacy, your Idols shall be judges upon what reasons he dissented. First, at his Ordination he tooke an Oath to obey his ordinary. Secondly, at his Institution and Induction he swore Canonical obedience to the Bishop of the dioces. Thirdly, his Benefice being of my Lords grace of Canteburies peculiar, he tooke an Oath to maintaine the priviledges of the See of Canterbury.

Now how this Covenant in that particular can be consistent with the three former oaths, or how any in the Assembly that takes it, can be guiltlesse of perjury, let every good conscience judge. Besides, how is God mockt in our very prayers, when that mouth which (as it is required and by an unrepeald Act of Parliament commanded) every day beseeches him to send downe the dew of his blessing upon all Bishops and Curates, shall ipso facto sweare and vote the utter Extirpation of Bishops, whom it prays for.

*Mercurius Britan. p. 47.*

It was mentioned before, who was intelligencer to speake of passages in the Assembly, now a word more of it. That grave D. I meane D. Feasley, that hath correspondency with the Bishop of Armagh, confesseth in his letter to him, that he all this while dissembled with the Assembly.

How

## The Gentle Lash.

How uninterrupted boldnesse wil turne to brasse-browd impudence. That *Letter* this Mercury speaks of was surely wri<sup>ten</sup> teuon the back of that *Bull* which was lately sent from the Pope, *Credet iudeus Appella*. And why did not this *Mercury*, to raise his Pamphlet a penny higher, Print that *Letter* and *Bull* both together? Come, come, your owne Assembly knowes, you lye; and if the *Cause* were not kept burning with such *Oyle*, it would goe out and stink, and your historicall credit would soone run into a *Premunire*. Did not our D. long before the being of this abused *Letter* openly and plainly declare himselfe to divers of this Assembly against some of their unwarrantable proceedings? Did not he really confesse his nonconformity, and feare his nonconformity with them? Is this dissembling?

*Continuation Numb. 55.*

D. Featley (you heard of) received a just reward for his Perfidiousnesse, and seeming compliance with the Parliament and Assembly, that he might the better betray all their counsells and consultations to them at *Oxford*: his livings were bestow'd upon *M. White* and *M. Nye*. These gentlemen you may see can content themselves, each man with a part of these livings, though the D. was not satisfied with the whole, but solicited very importunately by his letter to the Bishop of *Armagh* at *Oxford* to have a deanry bestowed upon him, *Ab asino majore disce minor rudere*. This *Intelligencer* hath conn'd his *Lesson* well, and hath got that perfectly by heart, which the other formerly had imperfectly written; only he plays the *Shimei* and adds a little rayling, and unless it be for that, deserves but a *Gentle Lash*. This letter hath very strange luck: mentioned by so many and none doe it the honour to print it? If it be the Originall, I feare it goes against your consciences to print a truth: why doe ye not corrupt it in the presse then, and make it speake as the *Oracles* did, by instruction and subornation? If to relate some passages, and to call so great, so sanctified a judgement in to aid, be treason or prevarication, why does not your *Hangman* execute that history which made him erre by the example of *S. Ierome*, who at a Synod at *Ierusalem* acquainted *Damasus* (then Bishop of *Rome* too) with some Synodicall proceedings, requiring his judgement thereof? Had our Doctor ever taken an Oath of *Alligance* or secrecy to the Assembly, his discovery might have been blameable: But having taken that Oath to his

vixia, 22  
p. 247

Ma-

### The gentle Lash.

Majesty, he had a *Warrant* both as a Subject, and a Servant to discover any thing, which by consequence might be derogatory to his Government.

But the Doctors two *Living*s troubled you, and I feare, more then the want of them does him; And why not two *Living*s, as lawfully as two *Lectureships* of as great a value, besides a cure of Soules? Aske the Assembly, whether it be expedient to hold two *Sequestrations*, for a fuller supply? Some of them though never so white, will turne red and bluish. But how religiously our Doctor behaved himselfe in his *Living*s, both *Atton* and *Lambeth* will tell you, not I. And what *Hospitality* the Revenues thereof produced, *Newington* will informe you. And time may tell you, whether the new *Incumbents* bring not the yeare about with fuller purses.

But he sues for a *Deanry* too: How appears that? By his Letter: Heare then the precise words of the Letter.

I understand that the *Deanry* of *Westminster*, and a *Prebendary* of *Canterbury* are now voyd, and in the Kings gift: If you thinke meet, you may put in, in the first place for your selfe, and in the second for your friend: Now the covetous *Mystery* lyes in the last word, friend. And you, by the spirit of *Revelation* must unfold that *Mystery*: well, be it so: Then grant him to have the spirit of Prophecie too, to sue for, who fore-seeing a Ship-wrack here, catched at a plank to keepe him from sinking.

Now having viewed his offence with one eye, cast your other upon his punishment, and being impartiall, tell me, Reader, whether the proportion they carry be Mathematicall. And, to conclude, call to mind but *Plato's* Apologie for *Socrates*; or *Chrysostome* and *Athanafius* for themselves, in which there are instances given of the best men in all ages, who notwithstanding have received hard measure, and beene condemned as Delinquents in Synods & popular Assemblies, or *IEROME* of *PRAGUE*, that noble Confessor, and Martyr his oration in the Synod of *Constance*: and laying all things together, this Insulter upon the downefall of him (who hath stood up so many yeares for the Truth) if his Conscience be not seared with a hot Iron, will turne his present Gall into future honey, and his unchristian Censure, into a Christian Commiseration.

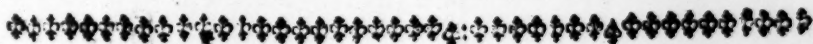
We



**VV**EE whose Names are here under written, inhabitants of the Parish of *Aston*, in the County of *Middlesex*, being requested by Doctor *Daniel Featley*, Parson of the parish of *Aston* as aforesaid, to certifie the time of burning the Barne, wherein the Tyth-Corne lay belonging to the said Parsonage, and of the value of it: We doe upon certaine Knowledge and true information certifie al those whom it may concern, that the said Barn, being full of Corne, besides three Bay of Stabling, built by the said Doctor himselfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the parishioners appointed to that purpose, were all burned downe to the ground, the tenth day of *November* last, By the Parliaments Forces then quartered in the said Town. And wee further certifie that this losse fell above five weekes after the death of M. *Henry Leere mood* (to whom the said parsonage had bin farmed, and when the said parsonage was in the Doctors hands, before he had farmed it to any other. In wirtesse whereof we have hereunto subscribed our Names the first day of *October*, 1643.

<i>John Needler.</i>	<i>George Colle.</i>
<i>Thomas Needler.</i>	
<i>Edmond Biddle.</i>	<i>Henry Colle.</i>

The Marke **M** of *William VVels.*





THE  
P R I N T E R  
To The  
R E A D E R.

**A**fter I met with these gratefull lines written with the silver Pen of Theiomusus Laureatus, in defence of him, who hath written and Printed so much in defence of the Doctrine and discipline of the Church: A friend of his, since his confinement to Petri vincula, visiting his desolate house at Lambeth, found there those, who in Sylla the Dictators dayes were rearmed Sectores bonorum, but now sequestrators, rifling the Roome, and plundering the study and garden, and robbing him of choycer Flowers out of the one, than Emmenes or Tulips out of the other. Among which he culled these which I offer to thy view; and if, as stolne waters are sweet, so stolne flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies talons, and now steale to the presse. Accept this posie for the present, and I hope ere long to present thee with a Garland of the like.



Spongia





# SPONGIA.

OR,

Articles exhibited by certaine Semi-Separatists indicted at Sessions, against *Daniel Featley*,  
D.D. before the Committee for plundered Ministers,  
Together with his Answer thereunto.

*Tertul. Veritas nihil metuit, nisi abscondi.*

**A**FTER Doctor *Featley* had waited divers weekes, upon the Committee for plundered Ministers; at the last, *March 16. 1642.* he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where *M. White*, being in the chaire, having the said Articles before him, demanded as followeth,

Did not you *D. Featley* in a Sermon say, that it was blasphemie and ignorance, to speake against bowing at the Name of *Jesus*, and that all those that pull downe the Railes from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? &c.

There is no name of Bishop at all in the Articles, nor of other ceremonies, then the ceremonies of the Church established by Law or Canon, but I have read in *Aristotle*, that there is a fallacie called, *Fallacia apturibus interrogationibus sub una*, when one single answer is expected to a double or treble interrogation. That I may not be intangled in such a net, I shall desire you *M. White*, to propound the Articles distinctly, and severally, and then I will answer them punctually. But before I hold up *semplicem clypeum*, to ward off your

seven-fold 'sroake, I am constrained to make a motion to you that some order be taken, that I may safely wait upon this Honorable Committee; For, *animam meam in manu mea porto*; I cannot go and come, without evident perill of my life; besides, jeering, and rayling at me, by those of my accusers sect, in a most unchristian, and uncivill manner; the grounds of my feare are these.

The next day after the bloody Fray at *Lambeth*, as I landed at the Statres, there a souldier that stood Sentinell, one *Alexander Bagnood* holding his Musket at my brest, charged me before divers of the Parish, that I was he who kindled the late fire; of which words of his I took present witnesse, and promised to call him to an account for them; on the Tuesday following, one of the Souldiers of Captaine *Andrews* his Company, being asked when they meant to leave the court of Guard at *Lambeth*, said, they meant not to go away, till they had made an end of me; this *Tho. Addams* testifieth upon Oath. On Wednesday being the Fast day, one of *Kennington* told a Gent. my neighbour, that she heard the souldiers speake amongst themselves, that they had missed their mark, and that they did look for me, if they could have met with me. The Munday following, one of the Parishioners sent me word, that a Gent. in her hearing, reported, that some of Captaine *Andrews* his Company said, that they had a Warrant to Plunder me.

In these regards, I humbly desire, that according to the custome of all Courts in this case, I may have a protection both for my person, and estate, during my attendance here.

I know no such thing as you speake of, therefore answer to your charge.

The D. being somewhat moved, that so necessary a motion for the safety of his life should be so sleighted, after a little pause to recollect himselfe, went on in his speech, as followeth.

*Hoc uno die plus vixi, quam oportuit*, this is the first day in all my life, that I ever heard Articles read against me in any Court Ecclesiasticall, or Temporall, or Committee of Parliament. For, what the Prophet *Jeremie* spake in another case; *I have neither lent on usury, nor men have lent to me on usury, yet they curse me*; I may true-

The Doctors life bought by the Brownists.

White.

to.

ly

I say in this, I never drew Articles against any, nor had any till now drawne against me: yet they seeke not only my Living (which, I heard in *Westminster hall*, was designed already for one *M. Putie*) but (as you heare) my life also. But my comfort is, that the like hard measure hath beene offered to the Prophets of God, and Ministers of Christ in all ages. \**Nay the prince of our salvation was consecrated through afflictions*; and give me leave to apologize for my selfe in the words of the blessed Martyr *S. Cyprian*, *nec mihi ignominiosum est pati a meis, quod passus est Christus, nec illis gloriosum facere, quod fecit Iudas*. All the favour that I shall desire is but this, for as much as all humane lawes ought to vaile bonnet to divine (as *Josephs* brethrens sheaves bowed to his) that you *will not receive an accusation against an Elder under two or three witnesses*, and those not liable to just exceptions. I beseech you to take notice of it, the Apostle saith not, *condemne not an Elder*, under two or three witnesses, for so no other man by the Law of God might be, in case of life; but *receive not an accusation* against an Elder; and *Calvin* yeelds a good reason for it, *cur hoc singulari privilegio presbyteros munit? respondet, hoc esse necessarium remedium adversus hominum malignitatem: nulli enim calumniis, & obreftationibus magis sunt obnoxii, quam pii doctores; qui, quamvis exacte fungantur suis partibus, ut neminum quidem erratum admittant, nunquam tamen mille reprehensiones effugiunt; atq; hic est assus Satanae, alienare hominum animos a ministris, ut doctrina paulatim veniat in contemptum*. „ Why doth the Apostle arme Elders; with this singular priviledge above other men, that no accusation may be admitted against them but under two or three witnesses? I answer (saith he) that this is a necessary remedy against the malignity of men, for no men are more subject to calumniation, and back bitings, then *godly docters* or teachers; who though they acquit themselves never so well in their function; that they cannot be taxed with the least errour, or fault therein: yet they can never escape a world of calumnies. And this is the cunning of Satan, to alienate mens minds from the Ministers of God, that so by degrees he may bring the Word of God into contempt.

As for the Articles, *for ex suo iudicio*, the contriver of them sufficiently

After it  
was design-  
ed for M.  
Channel,  
and after  
for M.  
Foreby, &  
last of all  
for M.  
White of  
Dorche-  
ster.  
\* Heb. 2. 19

1 Tim. 5.  
19.

Deut. 17. 6

ciently discovereth himselfe; the very Articles themselves shew that they were patched together by a Tailor of two names, who is the accuser by the name of *Ambrose Glover*, but brought for a witnesse by the name of *Ambrose Andrewes*: he had time enough to have stitched them better, for he confesseth that he had beene about them this twelve moneth; yet how miserably are they botched? there is neither method, nor order, nor coherence, nor sense in them.

In the first Article, there are two distinct Articles comprised, in the second six, in the third five, in the fourth two, in the fift three, and to fill up the number, the first is repeated againe in this fift, in the sixt there are two, in the seventh five, in which Article also there is most eloquent Non sense; *The keyes taken from the Church and left in such hands (who left them?) as have laid them by, untill they became rustie: so that Sodomic, Murther, Felony, Pillage, and Plunder, is daily committed without punishment,* as if Sodomic, Murther, &c. were ever punished by the Ecclesiasticall Courts, or power of the keyes, for which all men know, men are arraigned and condemned at the Assises and Sessions.

*A. White.* Leave these speeches and answer punctually to the Articles.

*P. Featley.* In generall, I answer negatively to them all, so farre as they containe any offensive matter or criminall, punishable either by the Law of God, or man, civill, Canon, municipall, or common. In particular to the first, which is.

*The first Article.*

*He suffereth new Ceremonies, as standing up at gloria patri, which many of his Parish practise, and preacheth for bowing at the Name of Iesus; and doth bow at the Name of Iesus himselfe, and said, that it was blasphemie and ignorance for any to speake against bowing at the Name of Iesus.*

*32 Answer.* Standing up at gloria patri is no new Ceremony, or gesture; it hath beene used in Colledges, Cathedrall Churches, and Chappells of Noble men, and some Parish Churches for a long time.



time. It is a commendable custome to expresse some outward reverence in that Doxologie, wherein the Three Persons of the most Glorious Trinitie are named: yet doe I not hold it a matter of necessity but indifferency; and therefore as *S. Ambrose*, when he was at *Millaine*, fasted on Saturday, because such was the custome there; but when he was at *Rome*, fasted not, because there they had no such custome: so if I come to a Church where such standing is used, I joyne with them in it, but if I come to any other place where it is not used, I forbear it, that I may give no offence, either way. Howsoever the best is, my Informer chargeth me not with bringing in this gesture, or pressing it, but onely with suffering some of my Parish to use it. What power have I to prohibit them? or what Law of God or man forbiddeth this gesture, in saying or singing, *Glory be to the Father, and to the Sonne, &c?*

It is forbidden by the Law, in that it is not commanded.

By your favour that is no good inference (*such a thing is not commanded, Ergo it is forbidden by the Law*) for indifferene things are such as neither are commanded, nor forbidden; The standing up at the Gospell, the Nicene creed, and that of *Athanasius*, the sitting downe in Pewes, or Galleries at Sermon, the preaching in a high Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, and an houre Glasse, are no where commanded; will it therefore follow that they are forbidden? To instance also in the Law of God, though it be true in matter of substance of Religion and points of Faith or manners, and generally in all things necessary to salvation, that what soever is not commanded is forbidden, yet in matter of circumstance, of time, place, habit, or gesture, or something that belongs to the exterior acts of Gods worship onely, that maxime holds not; for example, the setting the Psalmes to be sung to such tunes, and plaid upon such instruments, as are mentioned in the title of the Psalmes, the keeping Fasts on the first and seventh moneth, celebrating the feasts of dedication, the reading Chapters intermingled with Psalmes, in such or such a number, or order; the lecturing on such or such dayes of the weeke, the receiving the Communion thrice a yeare, or once a moneth, the covering the

*M. White  
D. Fealty*

*Zac. 7:  
10, 10, 22*



the argu-  
ment re-  
solved.

Communion Table with a linnen cloth, or silke carpet, the standing of Godfathers and Godmothers at the font, nay to have a font in every Church; or to use such formes in chrittening, marriages, and burials, as now we use, are things not commanded by the law of God, will it follow therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit at *gloria patri* (which it seemes M. White you approve of by your practise) or kneele, neither of these gestures are commanded. Ergo they are forbidden? or they are forbidden, in that they are not commanded.

Here one of the Members of the House of Commons being present, said, Doctor you forget your selfe, you thinke you are in the schooles, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer, to the bowing at the Name of Jesus.

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a punic Divine at Lambeth in my absence, who said that Lambeth was the most superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put off their hatts, which he affirmed to be a popish innovation and Idolizing. I the next Lords day after, at the earnest intreatie of the prime gent. of the parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an innovation: for besides the Canon in B. Bancrofts time, confirmed by the royall authority of King James of blessed memory, there was an Injunction for it, 1<sup>o</sup>. Elizabethæ, and the most exquisitely learned and most Orthodox Doctor of the Reformed Church, Hieronimus Zanchius saith, it was a most ancient custome of the Christians so to doe; and before him S. Jerome, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet Esay, to me every knee shall bow, testifieth that in his time there was mos ecclesiasticus Christo genua flectere: &c. Secondly, that it could be no idolizing, to bow at the Name of Jesus, for that: *idolum* being derived from *idū viden*, is properly the object of the eye, not of the eare: which argument

God

God him selfe useth, to deterre the people from Idolatry. You heard <sup>D. ent. 4</sup> the voyce of the words, but saw no similitude, onely ye heard a voyce v. 15. 16. <sup>12.</sup> Take heed therefore unto your selves, for ye saw no manner of similitude on that day, lest you corrupt your selves, and make any graven Image, the similitude of any figure. Thirdly, it is one thing to (bow to the Name of Iesus, another thing to bow in or at the Name of Iesus, as it is one thing to kneele at the Communion Table, another thing to kneele to the Communion Table; it is one thing, *adorare ad scabellum ejus*, to worship towards his footstool, which is commanded in Scripture, another thing *adorare scabellum pedum ejus*, to worship his footstool, which is flat Idolatry. To bow to the Name of Iesus, whether we meane thereby the syllables, or the sound, is grosse superstition: but to bow in, or at the Name of Iesus is not so. Now what the Canon prescribeth & we in obedience thereunto practise, is, when in the time of divine service, the Lord Iesus shal be mentioned, to doe lowly reverence to his person, testifying by this outward ceremony, and gesture, our inward humility, and christian resolution, and due acknowledgement, that the Lord Iesus Christ is the true eternall Sonne of God, and onely Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised. In this manner & to this end, in the time of divine service, to bow to the person of our Saviour in or at his Name Iesus, I said, was so far from being an Idolatrous ceremony, that to affirme it to be Idolatry in this sense, was no better then blasphemy, which I proved by this Syllogisme.

Whosoever maketh Christ an Idoll is a Blasphemer.

But he that saith, it is Idolatry to bow to Christs Person in or at his name Iesus, makes Christ an Idoll;

Ergo he that saith that bowing to the person of Christ in or at his name Iesus is Idolizing, is a Blasphemer;

Howsoever, say I had said (which I utterly deny) that it was ignorance and blasphemy to speake against bowing at the Name of Iesus, the words may very well be justified.

What! will you maintaine, that it is ignorance and blasphemy to speake against bowing at the Name of Iesus? <sup>M. Whit</sup>

*Feately.* I will maintaine it, for thus I frame my argument.

To speake against the text of the Holy Ghost is ignorance, and blasphemy.

But *bowing in* or *at the Name of Iesus*, is the text of the Holy Ghost. Phil. 2. 10. Ergo speaking against the bowing *in* or *at* the Name of Iesus, is ignorance, and blasphemy.

It is true; that there is some question among learned Divines, concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to understand corporall and externall bowing of the knee, or inward bowing of the heart.

*Et adhuc sub iudice lis est.*

Heere M.  
White was  
non-plu-  
ted and  
quite  
blank'd

But all agree in this; that some *bowing in* or *at the Name of Iesus*, is here both warranted and commanded, to speake then against it simply and absolutely, without any distinction of meaning, or manner of bowing, is not onely grosse ignorance, but direct blasphemy against the divinely inspired text of Scripture.

### *The second Article.*

Whereas the Communion Table did stand in the middle of the Chancell, but is now removed and is set at the East end of the Chancell, and three ways compassed about with Railes, the said Table standing divers steps high, and hee boweth towards the East end of the Chancell: he likewise preacheth for the ceremonies, and calleth them innocent ceremonies, and calleth the Surplice a spotlesse garment, and refuseth to give the Sacrament to such as will not come up and kneele at the Railes.

3. *Answer.* For the Communion Table, I never gave order for the placing or displacing it, it standeth as it did when I came first to the Parish. Only once M. Woodward, when he was Church-warden, about 20. yeares agoe, brought it downe to the middle of the Chancell, and compassed it about with a most decent and usefull frame at his owne charge: but the parishioners (finding the standing of it there to be very inconvenient, partly because it stopt up the passage from

*Let Isle to Hawards Chappell, partly because it debar'd 30. or 40. at least from hearing the Preacher) with publike consent removed it to the place where it first stood time out of mind, and is the fittest place for it to stand in, that the communicants may best both heare and see the Minister at the Communion.*

For the steps in the Chancell, at a publike meeting of all the parish, it was proved that the Chancell had for above 60. yeares such an ascent as now it hath, and that by reason of store of corpses lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the stench.

For the frame about the Communion Table. It was made for foure reasons especially, 1. That we might come as neare as might beto the example of Christ and his Apostles, who at the first institution of the Sacrament received it about a table, 2. that the communicants might according to the Rubrick *draw neare to the holy table*, 3. That the Communions might be with more facility & decent order celebrated and in more convenient time finished then before they could be, 4. That irreverent abuses might be prevented, as the comming in of dogs, catching at the consecrated elements, and ill manner'd people throwing their hats and cloaks, & sitting upon it. In these regards, when, upon the receipt of an order from the house of Common, against innovations, I assembled the whole parish together to put in execution that order, and asked them concerning this frame, they cryed all with one consent, it is no innovation; let it stand, let it stand.

For bowing towards the East, if they meane thereby bowing towards the Communion Table, at comming into the Church, and going out, though some men of good account in the Church both approve, and use it, yet neither I, nor my Curate ever doe so. But true it is that, as my pew is made, I kneele towards the East, as in the pulpit I doe towards the North, and at the Communion Table towards the South, but without any manner of superstition; some way I must bow, and I understand not but that it is as lawfull to bow or kneel towards the East, after the manner of all christians in the primitive Church, as well as towards the West after the manner



of the Iewes, to it be not done with any opinion of holinesse, or devotion to any part of the heaven, but in honour to him who made heaven and earth.

For the ceremonies. According to an order made by the House of Peeres, I have (as my text led me) sometimes preached for such decent ceremonies as are established by law, and commanded to be used in the Rubrick of the booke of Common Prayer: but for any new popish ceremonies I have mainly opposed them, and could never be brought, neither by perswasions, nor by threats, nor by presentments, nor citations, from the chancellour of *Winton*, or Archdeacon of *Surry*, or his officiall to turne the Communion Table *Altar-wise*. Nay I preached a Sermon professedly against such changing it, or calling it by the Name of an Altar.

For the Surplice, I said that it was a decent vest, and had been used many yeares before popery crept into the Church or there was a whore of *Babylon*, and therefore ought not to be tearmed her smock.

For refusing to give the Communion. If I had repelled any from the Communion who refuse to kneele at the receiving that holy Sacrament, I conceive, with submission to better judgements, that the Rubrick of the booke of Common Prayer established by law would beare me out in it, where we finde these formall words, *the minister shall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling: onely I remember that a prachant youth, a prentise to *Ambrose Andrews* coming to the Railes refused to kneele and when I admonished him thereof that he should not give scandal to the communicants who were all upon their knees, but conform himselfe to the humble gesture prescribed by the Church, and he notwithstanding would not so much as bow a knee, I passed him for the present: but when afterwards he presented himselfe againe at the same communion, and I saw teares in his eyes, I came to him and demanded of him whether he came prepared, and refused to kneele meerely upon scruple of conscience, and when he seriously affirmed that he did so, I gave him the communion, and wished him to come to me the next day to take away his scruples: and when he came, because *Andrews* his



his wife had said before many, that his apprentice of hers could make a better Sermon then I, I examined him in points of Catechisme, and found him rardy and ignorant enough,

~~and his wife had said before many, that his apprentice of hers could make a better Sermon then I, I examined him in points of Catechisme, and found him rardy and ignorant enough,~~

~~The third Article,~~

He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such praying, whereas such were never in, so they are ever out; and the said Doctor preacheth but seldom to his people, having two great livings, yet he pressed hard for 2 s. 9 d. in the pound of his parishioners, until it came neere the commencing of a suite at law to prevent him.

Ans. For Organs, I remember that commenting upon that text of the Apostle, *col. 3. 16.* admonishing one another in Psalmes and hymnes and spirituall songs, I said that some word upon the word *psalmes* derived from *psalms* to touch, that psalmes properly signified such songs as were made to be sung, and plaid upon the lute, harpe, or some such like instrument: & hereupon inferred the lawfull use of instrumentall musick, which though I conceived to be no very strong argument, because drawn from a meere etymologie: yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall as vocall musick. And for Organs in particular, I said they were not to be accounted popish, for *S. Ambrose* and *S. Austine* commended the use of them in the Church in their time, & at this day the protestants use them both in the low Countries, and in England; and for the Pope he hath none in his Chappell: yet his Majesty hath in his, as his predecessors had before him. Howsoever I am sure that no man can testifie that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull, and of good use both in the Kings Chappell, Cathedrall Churches, Colledges, and elsewhere.

The law forbiddeth them, for the Act of Parliament forbiddeth any to use any other forme, or manner of Prayer, Service, or Sa-

craments; then is there expressed.

*Featley.*

I deny your argument, and my reason is, an Organ is no manner or forme of singing, or service, but a meere instrument wherewith we stir up our affections, the more to praise God, and sing more tunable, and delightfully. As a sword is no forme or manner of fighting, a toole is no forme or manner of working, a knife is no forme or manner of cutting: so neither is an Organ, Lute, or Harp, any forme or manner of singing, or praying God, but an instrument onely, wherewith we pray or praise, or sing more melodiously & gracefully; & sith it is evident, that no Organ or other musically instruments are any types of Christ, or parts of the abrogated Law of Moses: I am yet to learne, why we may not as lawfully use Organs in our Churches, 'as King David used them in the Temple; *Praise God with the sound of the Trumpet, praise him with the Psaltery and Harpe, praise him with the Timbrell and Pipe, praise him with the Stringed instruments and Organs.*

M. White  
son-plu-  
ed the se-  
cond time.

1150.34

21.

For praying *ex tempore*. I never condemned it absolutely, but contrariwise when I preached at Lambeth, upon these words of the Apostle, *The spirit maketh intercession with sighes and groanes which cannot be expressed.* I much pressed the use thereof, especially when according to our Saviours precept, *we retire into our closets, and pray to our Father in secret*; but I found fault with some carelesse preachers in our dayes, who came into the Pulpit at publike Fasts, and presumed without any premeditation to pray many houres *ex tempore*, in which their prayers they used much Battologie and vaine repetitions against the expresse commandement of our Saviour; & excluded his prayer, which is the perfect pattern of all prayer. The words of my Sermon transcribed *verbatim*, are these. They expunge the Lords prayer, and doe not at all rehearse before or after it their owne, how long soever they make them. Whereas the Reformed Churches generally conclude their prayers, before Sermon with the Lords prayer, partly in opposition to Papists, who close up their devotions with an *Ave Maria*, partly to supply all the defects and imperfections of their owne: these leave out that sanctified forme of prayer, in which, it being the quintessence of all prayer,

„prayer, one drop is more worth, and hath in it more vertue, be-  
 „ing powred out in Faith, then an Ocean of their conceived abor-  
 „tive prayers, in which they are never out, because indeed never in,  
 „neither can they easily make an end, because they never knew how  
 „to begin.

For my seldome preaching. Besides tendistinct bookes, and  
 some of them of no small volumne, which I have published in the  
 defence of the Orthodox Protestant Religion, against Atheists,  
 Papists, and Arminians, I have beene a constant preacher in *Eng-  
 land*, and in *France*, for these 32 yeares at least. This last yeare I have  
 preached sometimes twice and sometimes thrice in a weeke, though  
 not so often at *Lambeth* as I used to doe, partly by reason of my at-  
 tendance two moneths at Court, by command of the then Lord  
 Chamberlaine the Earle of *Essex*, partly in regard of a double taske  
 recommended to me, from some Members of the Honourable  
 House of Commons: the former, writing annotations upon all *S.  
 Pauls* Epistles, the latter, an answer to a treatise of a Popish  
 Priest, intituled, *A safeguard from shipwrack*; the former ready for  
 the Presse; the latter Printed with the approbation of the House.  
 Onely this is true, that I have very seldome or never preached at  
*Lambeth* Church this yeare in their hearing; for five of them have  
 not beene at *Lambeth* Church at divine prayer these 9 months, for  
 which their delinquency, I humbly desire that according to the  
 Statute they may pay their 12d to the poore, for every Sunday and  
 Holyday they have beene absent from their Parish Church.

To this  
 motion  
 White  
 turned h  
 deaf ear

4.

For my two great Livings. They were I confesse good Livings, if  
 I might have my due: but first for rent of houses, and the tenth  
 part of the cleare gaines of Merchants and Artificers (according to  
 the Statute of *K. Edward the sixth*) I never received a peny, and for  
 the land in the Parish, whereof there was wont formerly to be  
 1000 acres in tillage; there are now not above 120, the Parishio-  
 ners turning their arable land (the tenth whereof was worth at least  
 4s per acre) into pasture for cow-keeping, for which I receive ac-  
 cording to the custome but 4d per acre, yet out of these I pay to the  
 King, and my Curats, and other charges, 100l per annum.

For 2s 9 per pound. I never demanded it of any man, nor receive any more from them who live in the greatest, and fairest houses of Lambeth (and have not land there) then two pence for their obligation at Easter; so little doth the food of their soules stand them in. Howbeit thus much truth is in the Article, that when the Ministers and Citizens of London referred the great difference between them concerning Rent of houses to the arbitration of his Majesty, and a proposition was made to all the Suburbs & parts adjoining, that they should likewise submit all controversies concerning their tithes to his Majesty, for the preventing of litigious suits as well in spirituall Courts, as at common Law. I being sent to, appeared with the rest, and under my hand and seale bound my selfe to stand to his Majesties Order: but the parishioners by the advice of M. Holbourne, refused to submit to the same, and so nothing was done.

#### The fourth Article.

The said Doctor in a Sermon preached the 25 of July, 1641, said, that all those that pull downe the Railes from the Communion Table, or speake against them, and oppose the ceremonies of the Church, are of the seed of the Serpent, and enemies to God.

Ans<sup>r</sup>. I said no such thing, but describing the seed of the Serpent, I said, they were his seed, who did the workes of the Divell, as our Sayiour concludeth them to be the children of Abraham, who doe the workes of Abraham: now the workes of the Divell are all manner of workes of iniquitie, impuritie, or impiety: iniquity, as exaction, extortion, oppression, sacriledge, &c. impurity, as whoredome, adultery, incest, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magistrate, plucking up Pewes and Railes, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead, And for this just reproofe of outrages committed in the Church, I have  
good



good warrant, both from the Law of God, and an Ordinance of both Houses of Parliament. The words here alledged by the accuser, I never spake in *terminis, prout' jacent*: yet if their testimonies, though not upon Oath, may beare downe my bare negation, let them stand as they doe, there is nothing in them, but may very well be defended. For I speake not of any Popish Ceremonies, but of such Ceremonies as are established by law in our Church, and are no way repugnant to the word of God; those who not ignorantly, but wilfully oppose such rites and Ceremonies, and continue in their opposition to the true Church of God, they are the seed of the Serpent and enemies to God. For Christ commandeth us to hold thsm for heathens and publicans, who refuse to heare the Church, and he saith, *He who heareth you, heareth me, and he who heareth me, heareth him that sent me*: and the Apostle in the Epistle to the Hebrewes, *Obeie them that have the rule over you, & submit your selves, for they watch for your soules as they that must give account, that they may doe it with joy and not with grise, for that is unprofitable for you.*

Mar. 18.

17.  
Lu. 10. 16.

13. 17.

### The fift Article.

The Doctor said in a Sermon, that bowing at the Name of Iesus was used, till Cartwright that Arch-heretick, and those that followed him opposed it, but Q. Elizabeth crushed Marprelates brood, and put Penry to death, and Udall in prison till he dyed: and because they would not bow their knees, she bowed their backs in the Star-chamber. And further said, that the State has sate long and done nothing, but unlesse something be done, wee are all undone; a Fowle that sitteth long and doth not hatch, her eggs are idle; and a woman always conceiving and never bringing forth, what comfort can she be to her husband?

Ans. Concerning Cartwright, and Penry, &c. and the contents of this whole Article, they are arrowes shot at randome, no time or place is expressed where any such Sermon should be preached by me: and therefore I conceive, under favour of this Honourable Court, that I am not bound to answer them. But I would willingly

ly



ly heare from my accusers, what was the Text upon which I delivered this doctrine, how I divided it, and from what branch or part I made any such inferences, or uses : if they cannot shew this, as I know they cannot, it will evidently appeare that these men came to Church, not as Bees to gather hony, but, as spiders, to suck some juice, which they might turne to poyson.

Yet I will not deny, that in some sermon it is possible, I might inveigh against *Cartwright*, and *Martine Marprelate*, and *Penry*, that Arch-schismaticke, and *Barrow*, and some others of their sect, whereof some were deservedly censured in the Star-chamber, and others sentenced to death.

*M. White.* Have you any more to say to this passage ?

*D. Featley.* Nothing, but that to my best remembrance I used not the word Arch-hereticke, but Arch-schismaticke ; and for the rest, I never heard it till now to be criminall, to alleadge a true story or narration, out of the life of *Q. Elizabeth*, and the Chronicles of *England*.

Here one of the Committee said, *but doth the Chronicle of England, or the Writer of the life of Q. Elizabeth, say, that she bowed downe their backs ?*

*A wise objection: Be the answer, & say it judg of the sufficiency of some of the Doctors judgements.*  
*D. Featley.* He doth not say *Q. Elizabeth* bowed downe their backs, but he saith, that she by the Lords of the Star-chamber fined them, and imprisoned some of them ; and that by her Judges she condemned *Penry* and *Barrow* to death. I spake therefore within compasse, when I said she bowed downe their backs. But whereas it is objected that I should say the State sate long and had done nothing, it is as farre from truth as common sense; I never uttered any such words, I have by me the copie of that Sermon, wherein the similitudes of a Fowle sitting and never hatching, and of a woman conceiving and never bringing forth, are to be seene and read, but nothing that tendeth that way. The doctrine was generall, that lawes served to little purpose without execution, or good intentions without actions, for *acta laudantur, & omnis laus virtutis est in actione*, the particular application to the State was not mine, but theirs; and if by the State they meant the Parliament, they deserve the just censure thereof. The formall words in that Sermon transcribed out of the Originall

are these: *Didum Sexti Pompeii, non astra laudantur*, if a Hen sitteth  
 „and never hatch, or a woman be ever breeding and never bring  
 „forth, what profit is by the one, or comfort from the other?  
 „*Habemus senatus consultum sicut gladium in vagina reconditum*,  
 „we have good Laws against Recusants, Brownists, Drunkards,  
 „&c. but these Lawes are like a sword lockt fast in the scab-  
 bard, the Magistrate needs will or strength to draw it out; exe-  
 cution is the life of the Law, if something be not done, we are  
 all undone, Howsoever *dato & non concesso*, if one witnesse in the  
 affirmative must say more then a hundred in the negative,  
 who yet were present at the sermon, and heard all passages, and  
 remember those very similitudes of a Hen, and of a woman,  
 and yet not these of the State sitting long, let it be so. I confi-  
 dently affirme, that there is no malignity or offensive matter  
 in the speech, if it betaken with the antecedents & consequents;  
 for *Sextus Pompeius* would very faine have had that very act  
 done, which he spake of to the Pylot, and a Hen that sitteth up-  
 on her eggs, would hatch them, if it were in her power; and the  
 cause why they come to no good, is in the eggs, because they  
 are addle, not in the Hen; and questionlesse a woman in travaile  
 striveth what she is able, and would with all the veines in her  
 heart be delivered if she could possibly by any meanes: there-  
 fore if I had spoken those words (which I never did) for nei-  
 ther I, nor any other man, to my knowledge, calleth the Parli-  
 ament *the State*, but the assembly of the three estates) the mean-  
 ing in that place could be no other then this, that by reason of  
 the great distractions in the Kingdome, and divisions betweene  
 the Members of both Houses, though they had sate long and  
 desired nothing more then to settle Church and Common-  
 wealth in Peace: yet little hitherto could be done.

*The sixt Article.*

*When the Doctor was demanded what moneys he would give or lend to the King or Parliament, he used delays in giving an answer, and at last would doe nothing; and further, being demanded by one of his Parish whether it were good to lend, he answered him, it was not safe for him to give or lend.*

*Answr.* I never denyed to give or lend to the King and Parliament, but it is true, that seeing contrarie commands, both published in Print from His Majesty and the high Court of Parliament; I desired at the first that the Collectors would repaire to the Knights, Ladies, and others of the chiefe ranke of the Parish, and shew me what they gave or lent, which they refused to doe: but when they came a second time unto me, I appointed them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came unto me, yet certified that I denyed to give or lend, and would have certified also that I dissuaded others, but M. Clay, one of the Collectors, struck that clause out, saying, there was no reason to certifie that as from me, which they never heard me speake, but onely another man, was said, could asfirme as much. To the accusation it selfe, of not lending money, my answer is, that when Colonell Urrey was at ~~Winton~~ *Winton*, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne prices, demanded the keyes of the great Barne, and had them in their hands for foure dayes, in which time, through the carelesnesse of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned downe to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed in

in the Savoy, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive, that this honourable Committee will hold me excused from any further gift or loane, being not presently furnished with money, and having no temporal Living, nor Ecclesiasticall Dignitie, Deanery, Archdeaconry, or Prebend.

For that one of the Parish, whom they affirmed I dissuaded from lending to the King and Parliament, I desire that he may be called face to face, in the meane while I offer this Certificate under his owne hand. „ Meeting D. Featley about S. Margarets Hill, by and by after M. White, M. Goad, and some others, were appoynted for Lambeth Parish, to see what the Inhabitants would doe upon the Propositions; after other discourse, I demanded of D. Featley what he thought of it, he replied, that he thought the businesse would speed the worse, because they had made choice of such men as were not beloved in our Parish, nor came to our Church: But whereas it is reported, that D. Featley should dissuade me, or any other to my knowledge, it is falsely suggested, for beyond my ability I freely lent 38 li.

per me Neariah Mormay,

#### The seventh Article.

The said D. said in a Sermon, the 4. December, 1642. are not these resisting times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the keys taken from the Church, and left them in such hands as have layd them by untill they become rustie and of no use, so that Sacriledge, whoredome, Sodomie, Murther, Felony, Pillage, Plunder (and what more) is daily committed without punishment: and is not the whole rethure of the Gospell againe, that, which is preached almost in every Pulpit in London, who doe nothing but cry Arme, Arme, Fight, Fight, Blood, Blood,

Battel,



*Battel, Battel, Kill, Kill, and they pretend they fight for Religion, and the priviledges of Parliament, and the right of the Subject, but he said, the wise have lost their wisdom, and the physician his skill, and the remedy is worse then the disease.*

*D. Feasty.*

*Ans<sup>r</sup>.* To speake nothing of the incoherent Non-sense in this Article, where it is said, the *keyes were taken from the Church, and left them in such hands as have layd them by*: I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church & Common-wealth, by such who made advantage of the present distractions, promising themselves impunity by reason that the keyes of the Church now grew rustie through disuse, & the temporall sword was otherwise employed. All that I spake in the Sermon here objected was this. There is no Ecclesiasticall Discipline at all exercised for Laymens usurping upon the Priests function, and handicrafts mens handling the word with their blacke and impure hands, for preaching Hereticall, Schismaticall, and blasphemous Doctrine, for Adultery, Incest, and filthinesse not to be named, no punishment or Ecclesiasticall censure now inflicted: And the tenure of the Gospell runs thus, *fear God and honour the King*, speake not evill of the Ruler of Gods people, curse him not, no not so much as in thy thought; whereas they publikely in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords anoynted, and compare our Religious and most gracious Sovereigne, my Master,

*Quo nihil immensus mitius orbis habet*, to wicked Tyrants and persecuters of Gods Saints. The Scripture every where exhorts us to peace and reconciliation, *Revenge not your selves*, but give place unto wrath, for vengeance is mine, I will repay it saith the Lord; render to no man evill for evill, nor rebuke for rebuke: be not overcome of evill, but overcome evill with good: seek peace & ensue it, let righteousnesse and peace kisse



„ kisse each other, O pray for the peace of *Ierusalem*, they shall  
 „ prosper that love it : if it be possible have peace with all men :  
 „ and blessed are the peace-makers, for they shall see God : and  
 „ follow after peace and holinesse, without which no man shall  
 „ see God : but their preaching is nothing but *horrentia martis*  
 „ *arma*, Arme, Arme, Kill, Kill, thunder with the Cannon, Plunder,  
 „ &c. And for the last words pretended to be spoken by me in  
 „ that Sermon, viz. the wise have lost their wisdom, and the  
 „ physitian his skill, and the remedy is worse then the disease,  
 „ they are very unfaithfully related, for I uttered them not posi-  
 „ tively, but suppositively, and *divisim* not *conjunctim*. The pas-  
 „ sage transcribed *verbatim* out of the originall is this. „ Though  
 „ divers remedies have beene applyed to the maladies above  
 „ mentioned, yet the remedies have hitherto proved, in the e-  
 „ vent, worse then the diseases ; an evident argument that either  
 „ the wise physitians faile in their skill, or the malady is grown  
 „ incurable, or God giveth no blessing to their method of  
 „ curing.

Concerning the witnesses, and the just exceptions to be taken  
 against them, let the testimony under the hand of the Clerke of  
 the peace, and the certificate of the Parish, under the hands  
 of the Churchwardens and Vestry be read; All which I humb-  
 ly submit to the wisdom and justice of this Honourable  
 Committee, preferring a like petition to that which the Ro-  
 man Orator tendered for poore *Roscius Amerina*, that you  
 „ would be pleased to afford this cause so noble, gracious and  
 „ equitable a hearing; that my adversaries who daily associate  
 „ themselves with those souldiers, against whom I have strong  
 „ presumptions, that they seeke not onely to deprive me of my  
 „ Living, but my life, may never have cause to glory, *Eum, quem*  
 „ *militum gladiis non potuerunt, vestris sententiis jugulasse.*

At the next sitting of the Committee on Thursday last be-  
 ing the 23 of this instant moneth of *March*, 1642. M. *White*,  
 whether he thought the other Articles frivolous and of no con-  
 sequence

sequence at all, or whether he and the Committee reled satisfied with the answers formerly given, it is not certainly knowne, but on this day he pretermitted diverse of them, instanced only in a branch of the first, and of the fourth, and two of the fifth, and one of the sixth, and two of the seventh; and because the D. denied them all, he called in witnesses to prove them, and required the D. to take legall exceptions against them, if he had any. To prove that the D. should say it was ignorance and blasphemy to speake against the bowing at the Name of Jesus, *John Good* and *Ambrose Andrewes*, were produced: to prove that he said in a sermon the 25 of July 1641, that all that pul downe Railes and oppose the ceremonies of the Church are the seed of the Serpent, *Edward Scaries*, and *Edmond Rayner*, a shipwright, \* commonly called the ancient King, were produced: to prove that he called *Cantwright* an arch Hereticke, and that the state had sate long and done nothing, and that the keyes were taken from the Church, and laid in such hands as laid them by till they became rusty, & that he inveighed against the *London Preachers*, who do nothing but cry arm, arm, fight, fight, &c. *Thomas Sharpe* and *John Clerke* were produced, who also both testified to the first article concerning bowing at the Name of Jesus. Lastly, to the sixth article only *M. Neariah Morray* was produced.

\* Because he said, he was as much the Lords appointed as the King.

When the witnesses appeared, the D. first proposed some interrogatories to them, and after tooke exceptions against them, both in generall, and particular. The interrogatories he propounded to them, by *M. White*, were these: First, at what time the Sermon was preached, which is mentioned in the first Article, and likewise when the Sermon was preached, that is mentioned in the fifth Article. *Item*, upon what text such sermons were preached, and what they remembered else in those sermons, to which they all could answer nothing. Whereupon the D. desired that the Committee would give no credit to such loose and indefinite testimonies, especially

against the originall sermons written in his booke, from which, it is well knowne, he never used to vary. This authentick originall wherein there was no blot, scratch, or rasure in the places, to which the Articles had reference, the D. exhibited; but M. White would not looke upon it, though in other Courts, and namely the high Commission and Star Chamber, and Councell table, where Sermons have beene questioned, the undisproved originall hath beene alwayes preferred before broken notes taken by ignorant and illiterate men. The exceptions hee tooke against the witnesses in generall, were, that competent witnesses, especially against an ecclesiastical person & D. of Divinity ought to be men of good ranke & quality, at least without any taint or brand on them, such as are free from all malevolent affections to their pastors: for the rules of the law concerning witnesses to be admitted are these: *In teste attendenda, status, dignitas, fides puritas, et morum gravitas; item cujus conditionis, cujus opinionis fuerit, et ne forte aliquis contra praefatum pastorem inimicitias habuerit: Item testes absque ulla infamia aut suspitione aut manifesta macula esse debent.* That the witnesses here produced are not so qualified; I desire the certificate of the vestry, under their hands (which I have here to shew, and there are divers of the said Vestry here present to make it good) may be read, but M. White said, he would take no papers (yet he tooke both the Articles, and other notes, and informations against the D. from his adversaries) nor would permit the D. to read it. The certificate was as followeth: we the parishioners of the parish of Lambeth, doe certifie that John Goad, Ambrose Andrewes, alias Glover, Edward Searles, and Westmall Burrell, of the said parish, of Lambeth, are disaffected persons to the discipline and li-  
 ,, turgie of the Church of England established by Act of Parli-  
 ,, ament, have openly depraved the booke of Common Prayer,  
 ,, some of them doe not come to the Church at all and stand  
 ,, indicted as delinquents at Sessions and Assises, and that they  
 are

" are accounted turbulent persons, and sowers of strife and contention.

This certificate being refused, the D. required that the record he had from the Sessions might be read and considered of; this, after *M. Harper* the Church warden had testified before the Committee, that it was subscribed by the hand of the Clerk of the Peace, and that he himselfe saw him write it, was admitted for an evidence: the record followeth.

„ At the generall quarter sessions of this yeare, for the  
 „ county of *Surry*, holden at *Gilford*, on Tuesday next after the  
 „ feast of the translation of *Thomas* the Martyr in the 18 yeare  
 „ of his Majesties raigne that now is. *John Goad* of *Lambeth*,  
 „ *Ambrose Andrewes* of the same, *Edward Searles* of the same, and  
 „ *John Hopkins* of the same, were by the Jury of the high Con-  
 „ stables of the County indicted for not repairing to the pa-  
 „ rish church of *Lambeth*, to heare divine service and the  
 „ common prayers of the Church, by the space of 12 sundayes,  
 „ but did voluntarily and obstinately absent themselves from  
 „ the same, contrary to the statute in that case provided.

*Isa restor Tho. Foster, clericus pacis Com. Sur.*

1. In particular, I except against *Jo. Goad*. That he is a man who  
 stands indicted at the Sessions, *ex record. supr.*

2. That he hath spoken often, as he cannot deny, much in deroga-  
 tion of the booke of Common Prayer, as namely, against di-  
 verse passages in the Letany, the crosse in baptisme, and the  
 forme of absolution in the visitation of the sick.

3. That he is a breaker of the Sabbath himselfe, and causeth  
 his servants to worke upon that day, as he did on the 28 of  
*November* last. To the former two exceptions, *Goad* could an-  
 swer nothing; but to the last, he said, it was in case only of ne-  
 cessity; but the D. replied it was meere covetousnesse, and no  
 necessity at all, as his neighbour *Andrew Bartlet* an ancient ve-  
 stry man would testifie against him, whom the D. earnestly de-  
 sired to be called in, he being ready & waiting in the next room,

but



but hee could not obtaine it Of *M. White* to have him called.

Item against *Ambrose Andrewes*.

That he stands indicted as is abovesaid.

That he likewise, as *Good*, hath spoken much in derogation of the Common Prayer book, and hath not come to the prayers and Sacrament at *Lambeth* these nine months at least, as the Reader, Clerke, and Sexton, and Church-wardens also were ready to testifie,

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister, and once when the *D.* himselfe preached, spake aloud in his sermon saying, It is time thou hadst done already, and other such contemptuous and disgracefull words; for which by the statute 10. *Mariae* Sess. 2. he is, if it be proved against him by two witnesses, to be committed without baile or mainprise to the Goale; the two witnesses, said the *D.* are here present to testifie it, *Richard Hooke, & William Chapman*. but *M. White* would not have them called in.

That when his wife had said before one of the neighbours, that at *Lambeth* Church they had nothing but pottage, and that they must goe to *London* for roste-meat, & that the Church was no better then a barne or stable; and that neighbour reproved her for it, her husband, the said *Ambrose Andrewes*, said, he would iustifie and maintaine what his wife had said.

Item, against *Edward Searles*.

That he stands indicted at the Sessions: *ut supra*.

That he confessed that the cause of their preferring Articles against *D. Feasley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said, that if the *D.* would take off the indictment, the articles against the *D.* should soone be with-drawne: this is testified by *Tho. Pibus* and another.

That this *Searles* is a Blasphemer of the holy Scripture, saying,



ing, that the old and new Testament were but mans tradition and he would maintaine it before D. *Fearley* or any other. This is testified by *William Burnell*, and one *M. Thorogood Burnell* was there present, and once called in by *M. White* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon. Item against *Edmond Rayner* that he is bound over to the Assises by Sir *John Lenthall* for uttering very disloyall speeches against his Majesty, which I will not defile this paper with, by writing them downe.

Item, against *Clarke, Sharpe*, that they are not onely men of very meane ranke and quality, the one being a poore waterman, the other a Cöbler; but also that it appeared before the Committee that they understood not the points of the Sermon, they testified unto; for when they were asked by the D. what difference there was betweene bowing in or at the Name of Jesus, and to the name of Jesus, and whether it were not as lawfull to bow to the sound or syllables of the Name Jesu, as to the sense, they could answer never a word. And when they testified that the D. called *Cartwright* an Arch-hereticke, and not an Arch-schismatick, and the D. asked what was the difference betweene them, they could say nothing to it; how easily then quoth the D. might you mistake one for the other, sith you know no difference at all betweene them? neither did the witnesses agree among themselves, for one being asked in what yeare or moneth that sermon was preached, wherein it was alledged that *the state had sate long and done nothing*, he confessed he knew not; another said he was sure it was since the Parliament began; one said that he heard the former words; another said that he did not remember whether the D. used the word *state* or no. If such witnesses (quoth the D.) so simple, and illiterate, so foule and obnoxious, known for diverse yeares to be professed enemies to their Pastour and none of them sworn, may be taken against a D. in Divinity, and the evidence of an

unquestionable copie of his Sermon, and the testimony of hundreds of better rank then these, who were present at all those Sermons, and heard no such passages as are articulated against me, I know no preacher in *England* that can have any security for his living or life. In the close, though the D. very vehemently desired that his witnesses might be called in, to cleare some passages in his Sermon, but especially to make good his exceptions against the witnesses produced against him: yet he could not obaine the favour, to have so much as one examined on his behalfe, but without any further debate of the cause, the D. by foure onely of the Committee, for no more of the 17 were present, was voted out of his living at *Lambeth*, and one *M. Channell* appoynted to officiate in his stead.

*Probatio est innocentia nostra iniquitas vestra, cum damna tua a vobis, a Deo absolvimur.* *Tertul. in Apolog.*

After foure of the Committee for plundered Ministers, (making not the fourth part of the whole consisting of seventeen) had voted D. F. out of his benefice of *Lambeth*, the report of their order was deferred for two moneths and more, upon what reasons I know not: but *July 11. M. White* or some other for him, made the relation ensuing in the House of Commons.

„Whereas *Daniel Featley*, D. D. Rector of the Parish  
 „Church of *Lambeth*, in the County of *Surrey* hath not onely  
 „endeavoured to corrupt his parishioners by his superstitious  
 „example of bowing towards the East in his Church, and con-  
 „stant bowing at the pronouncing of the Name *Jesus*, and re-  
 „fusing to give the Sacrament of the Lords Supper to such as  
 „would not come up to the Rayles and receive it, and by his  
 „superstitious doctrine, that it is blasphemy and ignorance  
 „for any to speake against bowing at the Name of *Jesus*, and  
 „that they that pulled downe and spake against the Rayles a-  
 „bout the Communion Table, are of the seed of the Serpent,  
 „and enemies to God; but also hath expressed great malignancy

„ nancy against the Parliament, and the proceedings thereof;  
 „ saying openly in his preaching, that our *State* had fate long  
 „ and done nothing, comparing them to a *Fowle* that sitteth long  
 „ and hatcheth not, whose eggs be addle, and to a woman that  
 „ alwayes conceiveth and never bringeth forth, who can be no  
 „ comfort to her husbands and hath not onely not given or lent  
 „ to the present necessary preservation of the Kingdome, but  
 „ declared to others that it is not safe to give or lend to the  
 „ Parliament, and hath openly preached that these are *resisting*  
 „ times, and that the keyes are taken from the Church, and left  
 „ in such hands as have layd them by till they be rustie, and  
 „ that the whole tenure of the Gospell is against that which is  
 „ preached commonly in *London*, where *Arme, Arme, Blood,*  
 „ *Blood, Fight, Fight*, is commonly preached; and they pre-  
 „ tend they fight for Religion, and priviledge of Parliament,  
 „ and the liberty of the Subjects, but the wise have lost their  
 „ wisdome, and the physitian his skill, and the cure is worse  
 „ than the disease. All which the Commons in Parliament  
 „ assembled, taking into consideration, for the provision of a  
 „ Godly, Learned, and Orthodox Divine for the said Parish,  
 „ and for fit maintenance for such an one, doe Order, that the  
 „ said Church and the profits thereof, be forthwith Seque-  
 „ stred, &c.

*Die Martis, 11 Julii, 1643.*

„ The Order for sequestering the Parsonage of *Lambeth* from  
 „ *D. Featley*, being put to the question; It was resolved nega-  
 „ tively.

*H. Elsing, Cler. Parl. D. Com.*

Notwithstanding this resolution of the house of Com-  
 mons, in justification of *D. F.* a substitute of *M. Whites* of *Dor-*  
*chester*, who beares his character in his name, stretched his *Che-*  
*varel* conscience so farre, that to gratifie some Schismaticall  
 Separatists at *Lambeth*, read a Paper upon the 9. of November  
 last,

last, in the Parish Church of *Lambeth* on the Lords day, in which D. F. is charged with the Articles above mentioned, formally *in terminis* (which were rejected by the house of Commons, as partly idle and frivolous, partly false and scandalous, and the D. cleared and acquitted of them all) and they made the ground of the sentence of Sequestration, pronounced against him *September 29*. Now sith a Judge cannot justly pronounce different sentences, and give divers judgements upon the selfe *same evidence*, neither is it possible after a cause is fully informed and sentenced, that the same party should be both guilty, and not guilty of the same Delinquencies *numero*; And forasmuch as the sentence above mentioned, whereby the D. is cleared, acquitted, and absolved, is upon Record, and may be seene by any who shall search for it, in the authentick Register of the Acts of the house of Commons: It followeth necessarily and unavoydably, that D. F. not onely remaineth still *Rector* of *Lambeth* (as he is styled in the very forme of Sequestration) but also standeth *rectus in curia*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is answered above: It was no Letter but an unsealed note drawne from D. F. by a wile, it discovers no secrets at all, nor layes any imputation upon the Assembly or Parliament, and is so farre from containing any offensive matter, or subject to any just exception or censure; that the close Committee who exactly perused it, and tooke a Copy of it, sent the true originall to the Primate of *Armagh* at *Oxon*, who hath it in his keeping.

See the  
Gentle  
Lab.





## The Doctors Manifesto and CHALLENGE.

**W**Hereas a false and scandalous report is *bruted* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *new Reformation*; that I, who have preached and Printed so much against Popery heretofore, now in my old dayes being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish bookes in my study. And because I have learned from the mouth of *S. Ierome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *injustissime judicatio justissime iudicatio*: yet, that in *suspitione heresios neminem oportet filere*, that no man ought to be silent when he is charged with Heresie. I have thought fit to make knowne to all whom it may concerne, that being chosen Provost of *Chelsey Colledge*, I have under the broad Seale of *England*, a Warrant to buy, have, and keepe, all manner of popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them; and for my judgement and resolution in poynt of Religion. I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and Printed, against the errors, heresies, Idolatry, and manifold superstitions of the Romish church, is the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale it with my blood*.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entered*  
upon



upon the labours of many worthy Divines, and reaped their harvest, doe in their owne Pulpits, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church Hierarchy or booke of Common Prayer, or any way oppose or impugne the new intended Reformation, both in doctrine and discipline of the Church of England?* I doe here protest, that I doe and will maintaine by disputation or writing, against any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the yeare of our Lord, 1562. by both houses of Convocation, and ratified by *Q. Elizabeth*, need no alteration at all, but onely an Orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

Secondly, that the Discipline of the Church of *England*, established by many lawes and A&ts of Parliament; that is, the government by Bishops (removing all late innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly, ancient, and *Apostolicall Institution*.

Thirdly, that there ought to be a *set forme* of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly Printed, with all the Psalmes, Chapters, and allegations out of the old and new Testament, according to the last translation) is the most compleat, perfect, and exact Liturgie now extant in the Christian world.

DANIEL FEATLEY.

---

FINIS.



# A DIALOGUE

<sup>R</sup>BETWIXT  
A HORSE of WARRE,  
and a MILL-HORSE;

Wherein the content and safety of an humble and painfull life,  
is preferred above all the *Nysse*, the *Tumults*,  
and *Trophies* of the *Warre*.



Full of harmelesse Mirth, and variety.

Jan: 2<sup>d</sup> 1649. LONDON,  
Printed by Edward Alsop, And published according to Order, 1649.

*A discourse between the Cavalliers Warre-Horse  
and the Country-mans Mill-Horse.*

*Cav.  
hors.*



Will met old *Mill-Horse* or indeed an Ass,  
I must instruct thee before we doe passe  
How to live bravely; look on me and view  
My Bridle and my Saddle faire and new;  
*Warre* doth exalt me, and by it I get  
Honour, while that my picture is forth set

Cut out in Brasse, while on my back I beare  
Some Noble Earle or valiant Cavallier.  
Come therefore to the Wars, and doe not still  
Subject thy selfe to beare Sacks to the Mill.

*Mill-hors.* Despise me not thou Cavalliers *What-ho!*  
For though to live I take an idle course,  
Yet for the common-wealth I alwayes stand;  
And am employ'd for it, though I'm nam'd  
A Mill-Horse, I am free and seem not under  
Malignants that doe townes and houses plunder,  
Transported on thy back, while thou must be  
False guilty of their wrong, and injurie.  
Done to their country, while without just cause,  
Thou fightest for the King against the Lawes.  
Against Religion, Parliament and all,  
And least the Pope and Bishops downe should fall,  
Thou art expos'd to battle, but no thanks,  
Thou hast at all when thou dost break the Ranks  
Of our stout Muskettiers, whose bullets flye  
In shewres, as in the fight at Newbery,  
And force thee to retreat with wounds, or lame,  
Is this the glory of thy halting fame.  
Whereof thou dost so bragge? beside thy fault  
Of fighting for them who have alwayes fought,  
Against the common-wealth, is such a sin,  
That doth stick closer to thee then thy skin.  
What though upon my back I carry sacks?  
Thy meat is plunderd out of barnes and stacks;  
While thou dost feed on stolen Dates and Hay  
The wronged Farmers curse the strength away  
Of all thy Diet, often wishing that  
Diseases may consume thy ill-got fat,

*Therefor*

Therefore recant and neuer more appeare  
In field a Champion for the Caballier;  
Let not his spurre nor false fame prick thee on  
To fight in unjust warres as thou hast done.

*Cav. hors.* Fame is not that I aime at, but the knowne  
Right of the King, the trumpet that is blowne  
Unto the Battell doth not give me more  
Courage, then what I had in him before,  
As if we did partake of more then sense  
And farre exceeded mans intelligence,  
In stooping unto Kings, and doe prove thus  
Our selves descended from *Bucephalus*,  
That Horse who did no loyall duty lack  
But kneeling downe received on his back  
Great *Alexander*, while men kick and sling  
Against the power of so good a King  
As time hath blest us with, O let this force  
A change in thee who art a dull *Mill-horse*.  
Thou art no Papist being without merit,  
Nor zealous Brownist, for thou dost want spirit.  
But with a Halter ty'd to bloek or pale,  
Dost pennance, while thy master drinks his Ale  
In some poore Village, such a poore thing art thou  
Who Gentry scorne, beare till thy ribs doe bow  
Burthens of eorne or meale, while that Kings are  
My Royall Masters both in Peace and Warre.

*Mill-hors.* Boast not of happy fortune. Once time brings  
A change to settled states and greatest Kings,  
England was happy; peace and plenty too  
Did make their rich abode here. but now blew  
The alteration. Warre hath brought in woes.  
And sad destruction doth this land o'ershow;  
Now thou art proud, but if this warre in peace  
Should end, thy high ambition would then cease;  
Thy strength and courage would find no regard,  
Thy plundering service should get no reward,  
Although in warre thou trample downe and kill  
Thy foe, in age thou shalt beare sacks to fill,  
As I doe now, and when thy skinn is gailye  
Grown underneath thy burthen, fart, and stifle



Like an old horse, a souldier of the Kings;  
"All implo'd valour sad repentance brings,  
When thou art lame, and wounded in a fight  
Not knowing whether thou dost wrong or right.  
O: what is the true ground of this sad warre  
Where King and subjects both engaged are;  
Both doe pretend the justnesse of their cause.  
One for Religion, Liberty, and Lawes;  
Doth stand, while that the King doth strive again  
His Right and due Perogative to maintaine;  
The King keeps close to this, while subjects be  
Crowne mad to eclipse the sonne of Majestie  
By enterposing differences; how canst thou judge  
Where the fault is: both at each other grudge.  
I know that this discourse is farre too high  
For us, yet now to talke of Majestie;  
In boldest manner is a common thing  
While every cobbler will condemn a King,  
And be so politick in their discourse,  
Yet know no more then I a poore Mill-horse;  
Till so for the common-wealth doe stand and goe,  
Would every commonwealths man did doe so.

*Cav. hors. Mill-horse* in this thy space and speech agree.  
Both wanting spirit dull and tedious bee;  
The King and commonwealth are vexed themes  
Writ on by many; pray thee think on Beanes  
And Oates well ground, what need hast thou to care  
How the deplored commonwealth doth fare;  
For policy this rule in mind doth keep,  
"Laugh when thou hast made others grieve and weep,  
What care we how the State of things doe goe?  
"While thou art well, let others feeble the woe.  
If I have store of provender I care not,  
Let Cavalliers still plunder on and spare not,  
When *Ockingham* was burned I stood by  
And like rich widdowes wept at ne're an eye;  
When the town burnt a fellow said in leather  
"He lov'd to see a good fire in cold weather;  
And with the simple clowne I doe say still  
"If I doe well I care not who doth ill;

For with the Cavalliers I keep one course,  
And have no more Religion then a Horse.  
I care not for the Liberty nor Lawes,  
Nor privilege of Subjects, nor the cause,  
Let us stand well affected to good Oares,  
While that the Ship of State and Kingdome floats  
On bloody waves, the staved rack shall be  
Crammed with hey, a commonwealch to me.

*Mill-hors.* Alasse I pittie thee thou great war-horse  
Thou art like Cavalliers without rewarde;  
The sad affliction which the Kingdome sees,  
Regarding not, thou casts it at thy heeles;  
And so dost prove that horses have no brains,  
Or if they have they little wit containe.  
Unto the Kingdomes tale thy pick-axes lend  
Thou shalt grieve I will describe, and right defend.

*Cav-hors.* Thou defend right, thy right to the high way  
Is lost, as sure as thou dost live by hey,  
In telling of a tale without all doubt  
Thou needs must stumble, and wilt soon run out  
Of breath and sense, good *Mill-horse*, therefore prethee  
Leave tales, there are too many tales already,  
That weekly flye with more lies without faile  
Then there be hairens within a horses taile;  
And if the writers angry be I wish,  
You would the Cavalliers horse arse both kisse,  
Not as the Miller thy back doth kisse with whip,  
But as a Lover doth his Mistrisse lip;  
For know the Cavalliers brave warlick horse  
Scornes vulgar Jades, and bids them kisse his arse.

*Mill-hors.* Thou pamperd Jade that liv'st by plunderd oates,  
My skin's as good as thine and worth ten groates.  
Though slow of foot, I come of a good kind,  
Of Racers gotten by the boisterous wind  
When the Mare turnd her back-side in the mouth  
Of Boreas, being Northerne breed not South.  
The Millers horse before the warres began,  
Would take the way of a good Gentleman;  
And when Peace shall malignants keep in awe,  
I shall see thee in Coach or Hung-cart draw.

*Cav. hors.* I scorne thy motion, after this sad Watre,  
Perhaps I may draw in some Coach or Carre,  
And which doth grieve me, Cavaliers most high-born  
I may be forced to draw on to *Tiburne*:  
In time of Peace my blood shall not be spilt,  
But like to *Noble Beere*, shall run at *Tils*.  
In Peace I serve for *Triumphs*, more then that  
I shall be made a *Bishop*, and grow fat,  
As *Archey* said, when *Bishops* rul'd 'twas worse,  
That had no more Religion then a Horse.  
But thou shalt weare thy selfe out, and be still  
An everlastig Drudge unto some Mill.

*Mil. hors.* No matter, I wil spend my life and health,  
Both for my Country and the common-wealth,  
And it is Prince-like (if well understood)  
To be ill-spoken off for doing good,  
And if a horse may shew his god intent,  
Some *Asses* rattle thus at the Parliament.  
Scorn is a burthen laid on god men still,  
Which they must beare, as I do *Whackes* to *Spill*:  
But thou delightest to hear trumpets rattle,  
An anmail rushing into lawlesse battle;  
If thou couldst think of those are slain and dead,  
Thy skin would blush, and all thy hayres look red  
With blood of men, but I do wish for peace,  
On that condition *Dogs* might eate thy flesh.  
When should the *Spill-horse* meal both fetch and bring,  
To long brew god Ale, and drinke healths to the King.

*Cav. hors.* Base Mill-horse have I broke my bridle, where  
I was tyed by my Master *Cavaliers*  
To come and prattle with thee, and dost thou  
Wish *Dogs* might eat my flesh? I scorn thee now.  
My angry sense a great desire now feelles,  
To kick thee into manners with my heeles.  
But for the present I will curb my will,  
If thou wilt tell me some newes from the mill.

*Mil. hors.* If thou wilt tell me newes from *Camp & Court*,  
He tell thee *Spill-newes* that shall make thee sport.

*Cav. hors.* If Country newes thou wilt relate and shew me,  
Halters of love shall binde me fast unto thee,

*Mil. hors.*

*Mill-horse.* It chanced that I carried a young Maid  
To spill, and was so stumble much afraid,  
She rid in handsome manner on my back,  
And seem'd more heauble then the long male sacke  
On which she sate, when she alighted, I  
Perceiv'd her belly was grown plump and high;  
I carried many others, and all were  
Gotten with childe still by the Cavaleer,  
So that this newes for truth I may set downe,  
There's scarce a Mayd left in a Market towne;  
An woman old with puffer on her chin,  
Did tell the Miller she had plundered been  
Thrice by the Cavaliers, and they had taken  
Her featherbeds, her brass, and all her bacon,  
And eke her daughter Bidget that should wed  
Clod's sonne, was plundered of her maidenhead:  
Besides I heare your Cavaliers doe still,  
Drinke sacke like water that runs from the spill;  
We heare of Irish Rebels coming over,  
Which was a plot that I dare not discover,  
And that the malignant Army of the King,  
Into this Land blinde Popery would bring.  
*Cav. horse.* Peace, peace, I see thou dost know nothing now,  
Thy fleeing jests I cannot well allow;  
And there are *Mercuries* abroad that will,  
Tell better newes then a horse of the Mill;  
But I will answer thee, and tell thee thus,  
Thou lyest as bad as ere did *Aulicus*,  
Who though he writ Court-newes ile tell you what,  
Heele lye as fast as both of us can trot.  
You tell of Maydens that have been beguild,  
And by the Cavaleers are got with childe,  
And hast not thou when thou wast fat and idle,  
Often times broke thy halter and thy bridle,  
And rambled over hedge and ditch to come,  
Unto some *Mare*, whom thou hast quickly wonne  
To thy desire, and leapt her in the place,  
Of dull *Mill-horses* to beget a race;  
While that the Cavaliers when they do fall  
To worke, will get a race of souldiers all.  
It had been newes whereat I would have smilde,

If the maids haue got the Cavalliers with childe.

*Mill-horſe.* I rambles over hedge, thou meanſt Inteed

The Cavalliers, who were compell'd with ſpeed

Both over hedge and ditch away to ſleepe.

When they were lately beat at Newbery.

The Proverb to be true is prov'd by thee.

That ſervants like unto their maſters be;

Thoſe plundering devills on thy back doe ride.

Have fill'd thee with a pamper'd ſpirit of pride.

And thou haſt eaten ſo much Popiſh Dates,

That in thy belly thou haſt got three Popes;

The great Grand-father of that race did come:

That bore Pope Ioane in triumph through Rome

I heare to ſpell of coine a plump long ſack.

Thou carriſt a great Plow on thy back.

O Cavallier, and who can then abide thee.

When that malignant Fooles and Knaves doe ride thee.

From town to town, and plunder where they come.

The country is by Cavalliers undone.

And theſe thy maſters are, who fight and kill

And ſeek the blood of Proteſtants to ſpill;

For thus the newes abroad doth alwayes runne,

That the Kings forces are in horſe moſt ſtrong.

Whereby it doth appeare the War-horſe are!

Guilty of blood-ſhed, in this cruell war;

And yet the Cavalliers horſe as I heare

At Kenton field beſit themſelves for feare.

And the Cavalliers being kill'd, they run about

The field to ſeek another maſter out.

Therefore love war, and have of wounds thy fill.

While I in Peace doe walk unto the ſpill;

I will be alwayes true unto my ſelfe,

And love the Kingdome and the Commonwealt.

*Cav. horſe.* Mill-horſe, becauſe thou ſhow'ſt thy railing wit,

Ile give thee a round answer with ſome kicks,

Which Ile beſtow upon thee, but I am undone,

Yonder my maſter Cavallier doth come

To fetch me back, and Yonder too I ſee

The Miller coming for to take up thee;

If thou lik'ſt not my diſcourſe very well,

Mill-horſe take up my taile, and ſo farwell.

FINIS.



His Majesties Proclamation for the  
Parliament to remove to Oxford.

Arundell Castle hourly expected  
to be surrendered. 6

# The Weekly Account. } Numb. 18. January. 3.

Containing these particulars. *K. P. London*

1. The Duke of Hamilton close imprison'd at Oxford, and a Guard of sixtane Muskettiers set on him, and a rumour spread that he is privily strangled
2. The Earle of Lanerick, his brother in law, confined at Oxford.
3. The Accountant is very sad he can deliver to you no better tidings from the distressed Counties of Derby and Stafford, from Cheshire, Shropshire, and Flintshire.
4. A brave invasion made, and a million of Dollars taken by the Swedes in the Dutchy of Holstein belonging to the King of Denmark.
5. The Parliament at Westminster invited by his Majesty to remove to Oxford on the two and twentieth of this present month, &c.
6. The return of his Excellence to London, and the many occasions of it.
7. Colonell Fines sentenced to death by a Conncell of Warre at Saint Albans.
8. The Earle of Bedford his coming from Oxford to his Excellence.
9. Arundell Castle in great extremity, and hourly expected to be surrendered.
10. A Leather Boat taken in the River or Branch of the Sea adjacent to Arundell Castle, wherein some of the chief Commanders of the besiedged are suspected to have made escape.
11. The reason why the Dutch Ambassadors are not yet arrived.
12. A restraint for exchange of Prisoners in both armies, till Colonell Lunsford be released on the Kings side, and Colonell Munke on the Parliaments.
13. The Scots advancing, and the manner of their march.
14. Sir Arthur Aston Governour of Oxford wounded and the manner of it.

---

Published according to Order.

---

LONDON,  
Printed by Bernard Alsop, January 3. 1643.

517

1. The first of these is the fact that the British Government has been unable to secure the necessary cooperation of the Indian Government in the matter of the proposed canal. This is due to the fact that the Indian Government has been unable to secure the necessary cooperation of the British Government in the matter of the proposed canal.

Published according to

W O R O S

THE UNIVERSITY OF CHICAGO

THE WEEKLY ACCOMPT  
OF  
Certain Special and Remarkable PASSAGES  
From both Houses of PARLIAMENT, and  
other Parts of the Kingdome.

From *Wednesday the 28. of December, to January the third, 1643.*

*Wednesday the 28.*

**T**His day afforded no newes at all, but onely what was heavenly and spiritual, according to the solemn institution of the Parliament to avoide the heavy hand of Gods displeasure from us, this day the Fast was observed with great humiliation, in the morning the reverend and grave Divine Master *Hinderson* did preach before the House of Commons, he did read his text out of the seventh Chapter of *Exra*, and the thirteenth verse. In the afternoon there preached before them Master *Strickland*, who did take his text out of the tenth of *Esay* and the twelfth verse.

In the evening the cheife of these prisoners were brought to London who were taken not long before at Grafton House, the principall of these was Sir *John Digby*, who intended with some other Gentlemen to keep a merry Christmas with his Lady Mother at Grafton, but the vigilance and success of Major *Skippen* did turn their songs of mirth into the complaints of wee and sad Carrolls. He hath three times been taken prisoner, the first time by the Scots at Answick, when (to shake off the tyranny of superstition which then was growing on them) they made warre in England, the second time he was taken by the Parliament forces and imprisoned in the Fleet, from which place he made an escape, and this third time he was taken at Grafton; from whence being brought to London and committed prisoner to the Tower, he is not like to escape againe.

*Tuesday.*

The valiant, active, and successful Colonell *Masey* hath received in his army.

A 2

army two companies that lately came from Ireland, like a provident man he was unwilling at first to trust them, and knew not what danger might ensue by entertaining any who had breathed so long in the Irish ayre, but after he had found by experience how well affected they stood unto the Parliament he did receive them, His Majesties favouring of the Papists, and countenancing those great Delinquents now at Oxford which before were fled away from the censure of the Parliament, hath now unblinded their eyes, and they plainly see that in that army their cause is not like to prosper, where Religion and Justice too is trampled on, and those men most in favour, who in the ruine of their country would climbe up to Honours and Preferment. The above-said Colonell *Massey* will never let his enemy sleep in quiet, but now in one part of the country (although but with a handfull of men) is alwayes giving his enemies an Alarm. This last brave service which he did, (as, whatsoever he hath done hath bin very remarkable) is said to be at Wotton Under-hedge a towne some fourteen miles from Gloucester, and some fifteen miles from Bristol, where it is reported that he took some store of Ammunition, prisoners, and foure peices of Ordnance, but how he should carry those peices with him (as it is reported) unto Gloucester in those extreame deep wayes which are between Wotton and Gloucester, I cannot readily conceive; howsoever had he his army recruited with some more supplies, and the ammunition and artillery sent unto him which lye now at Northampton, he would be enabled not only to stop all commodities that come from Bristol, but to look a little Eastward towards Burford, and peradventure to bring his little yet victorious army before the walls of Oxford it selfe.

It is for certaine that the Earle of Bedford is with his Excellency the Earle of Essex at *Saint Albans*, the hope that the Earle of Holland either hath or will find some favour with the Parliament at London hath drawn him & some other Lords from Oxford. Indeed they found no great favour at Court, & the certainty of the advancement of the Scots army (which we like *Hipocrates* twins will stand & fall together) hath peradventure brought them to plant their residence where they think is the greatest safety. It is likely they come furnished with good instructions to render their return the more accepted. The Earle of Clare is come away also from Oxford but will not approach too neare the Parliament untill he heare what is become of the Earle of Bedford, who (as it is reported) useth his best indeavours to reingratiate himselfe with the Lord Generall and to make peace with the Parliament, hoping (if he cannot be admitted into the House of Peeres) he shall be at least permitted upon good security for his fidelity, to live a private life at his Mannour of *VVooburne* in Bedfordshire.

Friday.

There was a Gentleman which asked me the other day, what part of Christendome was free from warre, to whom I did reply that Denmarke was, but



Should he propound this question to me, I know not which way to answer his Demands; for the Swedes are come down into the King of Denmarkes Duchy of Holstein, and have taken (as it is reported) the towne of Crump where they found a million of Dollars. A little instigation would serve them to invade Denmarke, which (though but a little one) is a populous and wealthy Kingdome, and exceedeth England in the number of Beeves, and variety of excellent fish. The Queen of Sweden (in the nature of a banished woman) hath been long with the King of Denmark, with whom shee hath yet lived with magnificent familiarity, some speak too liberally of it, but desperate and wicked tongues will leave no name untouched, and it is easier to traduce a Ladies honour then to repayre it. Some write that a letter from the King of Denmarkes being intercepted, wherein he desired the King of Poland to invade the North part of Swedeland, was the occasion that moved the Swedes to fall on Denmark, and that with so furious and so swift a march, that in fifteene dayes they advanced well neare three hundred miles, having sent their Carriage and Ordnance downe the river Elbe before them. And now it is said, that in all probability the whole country of Denmarke will be conquered before the King will be able to collect an Army which can oppose them. This if it might any wayes sort for the happiness of our Kingdome, and the advantage of King and Parliament, I could willingly say after them, but it is to be feared that the Emperour who knowes very well what they have done in Germany, will either follow them, or so block them up that they shall return to trouble the Empire no more. It was commonly indeed reported, that the Swedes had contracted with the *Transylvanians* to assist them, and to this intent that the Empire had sent a powerfull Army into Bohemia to confront them, and to hinder their association with the Swedes, but the Swedes being now come into Denmark, it is thought the *Transylvanians* will not stirre at all. The Emperour hath of late been very victorious, and a great defeat was not long since given to the *Wymarians* in *Alsatia*. And the Swedes have bin forced to return Northwards as far as *Pomerania*, from thence it was that they advanced toward Holstein of which the King of Denmark is Duke, howsoever this is most certain that the fate and period of all Kingdomes is in the hand of God, who with a small number as often as he pleaseth doth great and wonderfull things. But from the wars beyond the Seas let us return to our wars at home, where you shall find our gallant Champion Sir *William Waller* still before Arundell castle, having driven the defendants into great extremities, yet it is certain that we besieged have regularly defended themselves, and unfortunately slain some brave Commanders of the Parliament and other soldiers, but it is thought their want of provision both for horse and man is such they cannot hold out, and the malignants about London do extremely condemn Sir *A. Herton* for not sending reliefe.



relieve him in all this while, who to divert Sir William Waller from this place pretends to besiege Southampton, and hath made some skirmishes with the Garrison at Southampton but always to his owne losse. Neither his war-rants nor his promises can prevaile upon the country (since his losse at Aul-ton) to stirre one foot to his reliefe. Sir William Waller (as it is reported) hath sent an expresse to the Commandenot Arundell castle that if either man or beast should famish in the castle for want of sustenance, if ever he came to be a master of it, he would require exact satisfaction at his hands according to the Law of Arms. He is said to have a gallant Army of above eight thousand horse and foot, besides the supplies out of Surry and Kent which are not yet or very lately come unto him, and the three City Regiments under the command of Colonell Browne are preparing with all expedition to joine with him.

The Marquesse of Newcastle makes havock in Derbyshire and in Nottinghamshire, and as if he could plunder their soules as well as their bodies, hee hath wooed, and courted Colonell Hutchinson by bribes and promises to forsake the fidelity and betray the Castle of Nottingham unto him, he hath promised him no lesse then ten thousand pound, and to be made a Baron, and to enrayle the government of the said Castle to him and to his heyres for ever. But the Noble Governour not to be corrupted with gold or golden promises, sent him word that he had rather the Marquesse should come with an army of ten thousand against the Castle and obtain it like a souldier, then that he should allure him with rewards or flatteries to stigmatize both him and his posterity to betray it basely.

The City of Derby is not yet besieged but they dayly feare it, and the inhabitants of the County flock in thither for feare of the plundering of the Popish Army, they are generally resolved to endure the Siege, and expect ayd from the Earle of Manchester, Sir Thomas Fairfax &c. the enemy hath subdued all the County, the towne of Derby onely excepted which if it be not timely relieved the County of Lancaster will be in great danger, and must next expect the like misery to fall upon them.

#### Saturday.

Colonell Fines hath now had his hearing, but is like to lose his life, the Councell of Warre have had great patience and carried things very fairly, that no exception could be taken, he is sentenced to lose his life for the surrendering of the Town and Castle of Bristol unto His Majesties Army, contrary to the trust reposed in him by the Parliament. And at the same time Renegado Brooke who ran to the Enemy from the Lord Generals Army at Edge-Hill, and was taken the last Week at Grafton house, was by the same Councell of Warre adjudged

adjudged to be fit to death in the Army. Sir *John* before the late Governour of Redding who in the time of that Siege was accidentally hurt there, is now Governor of Oxford, and wilfully wounded by a Gentleman in the night time, who was jostled into the Kennell by his Page who carried a lighted Torch before him. It is reported that the said Governor commanded his Page to strike him, but the Gentleman (or whosoever he was) did strike the Torch out of his hand, and with his prepared sword did run a cilt at the Governour and dangerously wounding him in the ribs escaped undiscovered.

His Majesty for the better credit of his actions at Oxford, hath invited the Parliament at Westminster to come to Oxford, and to that purpose hath published a proclamation, and hath summoned all the Members who have eyther abandoned or been expelled the house, to meet there on the two and twenty of this present moneth to sit in Oxford as a Parliament, and offers pardon to the Members of eyther House now being, that will repair to Oxford to him: But his Majesty understands not that instead of gathering more of his Peeres, some of them are discerning him already, and besides he remembers not how contrary it is to his Act firmly establishing the continuance of this Parliament at Westminster, and that it should not be adjourned, broke up, or removed, without the consent of both Houses of Parliament, which proclamation with a Declaration of the Parliament on the same, will suddenly be put in print.

### Monday

Sir Thomas Fairfax and Collonell Cromwell we heare are preparing to beidge Newcastle, which will be a meanes to draw the Marquesse of Newcastle and Generall King from Derbyshire and Staffordshire. We heare but little news from that gallant Commander Sir William Brereton, and indeed but little that is pleasing: he is now in Nottingham.

The Swedes we heare resolve upon their prefixed day, to keep their Rendezvous at Hairlaw, besides their main body of Horse and Foot which is thought to be seven and twenty thousand, they will have eight or nine thousand men to wait upon their Ordnance, who shall be men exercised in armes, and able to defend the carriage and Artillery, while the other Army is engaged for fear of such an inconvenience as fell on the Lord Generals Army at Edge-Hill, and some of this number is also to serve for Picquets to open to level the wayes, when need requires.

It is reported also that the Swedes will not struggle in their march, to seek out any place of Quarter, but be content to lye in their Tents in the Field, and inclose their Campe every night with the Carriages and their Ordnance, which is an excellent way of policie observed by the Swedes in Germany, whereby they

they keep their body entire, and do the better defend themselves being near unto the relief of one another.

This night there was brought to Towne with a strong Guard fourscore and fifteen prisoners, that were lately taken at *Grafton* house in *Northamptonshire*, they stayed at *Mounts Mill* all Munday night, the most remarkable of them on Tuesday were committed to the Lord *Peters* house in *Aldersgate* street, and the rest were committed to severall prisons.

Tuesday. The Duke of *Hamilton* (as we are informed) is kept close prisoner at *Oxford* with a Guard of sixteen Musketers dayly at his chamber doore, and on the sayres that gradually ascend unto it. There is a rumour spread that privately he is put to death (some say strangled) in his owne chamber, but the truth of this report will suddainly declare it selfe.

I have many remarkable things to deliver to you concerning this man, but (being straitened in paper) I must leave it to the next Weeks account: it is reported also that his brother the Earle of *Lanrick* is confined.

From *Arundell* Castle (we are certainly informed) that *Sir William Waller* hath so closely begirt it, that he doubts not but to have it quickly surrendered to him, and of this he hath sent the Parliament word, and that if the Lord *Hopson* will not finde out him, he will finde out *Hopson*. There was a Leather Boat taken on the adjacent River, in which it is reported that some of the chiefe Commanders have stolne away from *Arundell* Castle, but this Boat peradventure was onely contrived to send the Lord *Hopson* word in what distress the besieged were.

His Excellency the Earle of *Essex* is againe come to Towne, you may remember who is condemned to death at *Saint Albons*, and what Lord is come to *Saint Albons* from *Oxford* to him. His Excellence never comes to the Parliament but on matters of great concernment.

It is certain also that the Lord *Forth* at *Oxford* hath made a restraint that no prisoners shall be released till Collonell *Lunsford* be exchanged, and it is as true again that his Excellence hath made a restraint, that no prisoners shall be released till Collonell *Munck*, the brave and honest Irish Collonell now prisoner at *Bristol*, be exchanged. It is likely that these men might passe for one another.

We told you long ago of the expected arrivall of three Dutch Ambassadors, the reason of their stay is, that the King hath excepted against two of them as being too much indebted to the Parliament.

F I N I S.

near

and

ry,

um

nd

rd

he

ly

of

at

is

rr

ro

o-

it

e

-

e

-

e

e

o

s

e

e

e

e

e

e

e

e

e

e

e

e

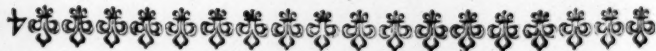
e

e



**T***His Apologeticall Narration of our Reverend  
and deare Brethren the learned Authors of it, 'tis so  
full of peaceablenesse, modesty, and candour; and withall,  
at this time so seasonably needfull, as well towards the  
vindication of the Protestant party in generall, from the  
aspersions of Incommunicablenesse within it selfe, and  
Incompatiblenesse with Magistracy; as of themselves in  
particular, both against misreportings from without, &  
some possible mistakings from within too: That however  
for mine own part I have appeared on, and doe still en-  
cline to the Presbyteriall way of Church Government, yet  
doe I think it every way fit for the Presse.*

Charles Herle.





7

A N  
Apologeticall Narration,  
HUMBLY SVBMITTED  
TO THE  
HONOURABLE HOUSES  
OF  
PARLIAMENT.

---

BY  
*K* Tho: Goodwin,  
Philip Nye,  
Sidrach Simpson,  
Fer: Burroughes,  
William Bridge:-

*as Authors.*  
*Indigent*

---



L O N D O N,  
Printed for ROBERT DAWLMAN.

*January 3<sup>d</sup>* M. DC. XLIII.



(1)  
A N  
A P O L O G E T I C A L L N A R R A T I O N  
O F S O M E  
M I N I S T E R S,  
Formerly in Exile:

N O W  
*Members of the Assembly of Divines.*



U R eares have been of late so filled with a sudden and unexpected noyse of confused exclamations, (though not so expressly directed against us in particular, yet in the interpretation of the most, reflecting on us) that awakened thereby, we are enforced to anticipate a little that discovery of our selves which otherwise we resolved to have left to *Time* and *Experience* of our wayes and spirits, the truest Discoverers and sprest Judges of all men and their actions.

And now we shall begin to make some appearance into publique light, unto whose view and judgements should we (that have hitherto laine under so dark a cloud of manifold mis apprehensions) at first present our selves, but the Supream Judicatory of this Kingdome, which is and hath been in all times the most just and severe Tribunall

B

for

for guiltinesse to appeare before, much more to dare to appeale unto; and yet withall the most sacred refuge and *Asylum* for mistaken and mis-judged innocence?

The most, if not all of us, had ten years since (some more, some lesse) severall settled Stations in the Ministry, in places of publique use in the Church, not unknown to many of your selves; but the sinful evill of those corruptions in the publique worship and government of this Church, which all doe now so generally acknowledge and decrie, took hold upon our consciences long before some others of our brethren; And then how impossible it was to continue in those times our service and standings, all mens apprehensions will readily acquit us.

Neither at the first did we see or look further then the *dark part*, the evill of those superstitions adjoynd to the worship of God, which have been the common stumbling block and offence of many thousand tender consciences, both in our own and our neighbour Churches, ever since the first Reformation of Religion: which yet was enough to deprive us of the publique exercise of our Ministeries, and together therewith (as the watchfulness of those times grew) of our personall participation in some ordinances; and further exposed us either to personall violence and persecution, or an exile to avoid it: Which latter we did the rather choose, that so the use and exercise of our Ministeries (for which we were borne and live) might not be wholly lost, nor our selves remain  
de-

(3)

debarred from the enjoyment of the Ordinances of Christ, which we account our birth-right, and best portion in this life.

This being our condition, we were cast upon a farther necessity of enquiring into and viewing the *light part*, the positive part of *Church-worship* and Government; And to that end to search out what were the first Apostolique directions, pattern and examples of those Primitive Churches recorded in the New Testament, as that sacred pillar of fire to guide us. And in this enquire, we lookt upon the word of Christ as impartially, and unprejudicedly, as men made of flesh and blood are like to doe in any juncture of time that may fall out; the places we went to, the condition we were in, the company we went forth with, affording no temptation to byas us any way, but leaving us as freely to be guided by that light and touch Gods Spirit should by the Word vouchsafe our consciences, as the Needle toucht with the Load-stone is in the Compasse: And we had (of all men) the greatest reason to be true to our own consciences in what we should embrace, seeing it was for our consciences that we were deprived at once of what ever was dear to us. We had no new Common-wealths to rear, to frame Church-government unto, whereof any one piece might stand in the others light, to cause the least variation by us from the Primitive pattern; We had no State-ends or Politicall interests to comply with; No Kingdoms in our eye to subdue unto our mould; (which yet will be coexistent with the peace of any form of Civil Govern-



ment on earth) No preferment or worldly respects to shape our opinions for : We had nothing else to doe but simply and singly to consider how to worship God acceptably, and so most according to his word.

We were not engaged by Education or otherwise to any other of the Reformed Churches ; And although we consulted with reverence what they hold forth both in their writings and practice, yet we could not but suppose that they might not see into all things about worship and government, their intentions being most spent (as also of our first Reformers in *England*) upon the Reformation in Doctrine, in which they had a most happy hand : And we had with many others observed, that although the exercise of that Government had been accompanied with more peace, yet the Practicall part, *the power of godlinesse* and the profession thereof, with difference from carnall and formall Christians, had not been advanced and held forth among them, as in this our owne Island, as themselves have generally acknowledged. We had the advantage of all that light which the conflicts of our owne Divines (the good old Non-conformists) had struck forth in their times ; And the draughts of Discipline which they had drawn ; which we found not in all things the very same with the practices of the Reformed Churches ; And what they had written came much more commended to us, not onely because they were our own, but because sealed with their manifold and bitter sufferings. We had likewise the fatall miscarriages and shipwracks

wracks of the *Separation* (whom ye call *Brownists*) as Land-marks to fore-warn us of those rocks and shelves they ran upon; which also did put us upon an enquiry into the principles that might be the causes of their divisions. Last of all, we had the recent and later example of the wayes and practises (and those improved to a better Edition and greater refinement, by all the fore-mentioned helps) of those multitudes of godly men of our own Nation, almost to the number of another Nation, and among them some as holy and judicious Divines as this Kingdome hath bred; whose sincerity in their way hath been testified before all the world, and will be unto all generations to come, by the greatest undertaking (but that of our father *Abraham* out of his own countrey, and his seed after him) a transplanting themselves many thousand miles distance, and that by sea, into a Wildernes, meerly to worship God more purely, whither to allure them there could be no other invitement. And yet we still stood as unengaged spectators, free to examine and consider what truth is to be found in and amongst all these, (all which we look upon as Reformed Churches) and this nakedly according to the word; We resolved not to take up our Religion by or from any partie, and yet to approve and hold fast whatsoever is good in any, though never so much differing from us, yea opposite unto us.

And for our own congregations, we meane of *England* (in which thorough the grace of Christ we were converted, and exercised our Ministeries

long, to the conversion of many others) We have this sincere profession to make before God and all the world, that all *that* conscience of the defilements we conceived to cleave to the true worship of God in them, or of the unwarranted power in Church Governours exercised therein, did never work in any of us any other thought, much lesse opinion, but that multitudes of the assemblies and parochiall congregations thereof, were *the true Churches and Body of Christ, and the Ministry thereof a true Ministry*: Much lesse did it ever enter into our hearts to judge them *Antichristian*; we saw and cannot but see that by the same reason the Churches abroad in *Scotland, Holland, &c.* (though more reformed) yet for their mixture must be in like manner judged no Churches also, which to imagine or conceive, is and hath ever been an horror to our thoughts. Yea we alwayes have professed, & that in these times when the Churches of *England* were the most, either actually overspread with defilements, or in the greatest danger thereof, and when our selves had least, yea no hopes of ever so much as visiting our own land again in peace and safety to our persons; that we both did and would hold a *communion* with them as the Churches of Christ. And besides this profession, as a reall testimony thereof, some of us after we, actually, were in this way of communion, baptized our children in Parishionall congregations, and (as we had occasion) did offer to receive into the communion of the Lords Supper with us, some (whom we knew godly that come to visit us when we were  
in

in our exile) upon that relation, fellowship, and commembership they held in their parish Churches in *England*, they professing themselves to be members thereof, and belonging thereunto. What we have since our returne publicly and avowedly made declaration of to this purpose, many hundreds can witnesse, and some of our brethren in their printed bookes candidly do testify for us.

Mr. Cheynett.  
Rise & growth  
of Socinian-  
isme.

And as we alwayes held this respect unto our own Churches in this Kingdome, so we received and were entertained with the like from those reformed Churches abroad, among whom we were cast to live, we both mutually gave and received the right hand of fellowship, which they on their parts abundantly manifested by the very same characters and testimonies of difference which are proper to their own Orthodoxe Churches, and whereby they use to distinguish them from all those sects (which they tolerate, but not own) and all the assemblies of them (which yet now we are here some would needs ranke us with) granting to some of us their own Churches, or publique places for worship, to assemble in, where themselves met for the worship of God at differing houres the same day: As likewise the priviledge of ringing a publique Bell to call unto our meetings: which we mention because it is amongst them made the great signall of difference between their own allowed Churches and all other assemblies, unto whom it is strictly prohibited and forbidden, as *Guiciardine* hath long since observed: And others of us found such acceptance with them, that in testimony there-  
of

of they allowed a full and liberall maintenance annually for our Ministers, yea and constantly also Wine for our Communion. And then we again on our parts, not onely held all brotherly correspondency with their Divines, but received also some of the members of their Churches (who desired to communicate with us) unto communion in the Sacraments and other ordinances, by virtue of their relation of membership retained in those Churches.

Now for the way & practices of our Churches, we give this briefe and generall account. Our *publique worship* was made up of no other parts then the worship of all other reformed Churches doth consist of. As, publique and solemne prayers *for Kings and all in authority, &c.* the reading the Scriptures of the Old and New Testament; Exposition of them as occasion was; and constant preaching of the word; the administration of the two Sacraments, Baptisme to infants, and the Lords Supper; singing of Psalmes; collections for the poor, &c. every Lords day. For *Officers* and publique Rulers in the Church, we set up no other but the very same which the reformed Churches judge necessary and sufficient, and as instituted by Christ and his Apostles for the perpetuall government of his Church, that is, *Pastors, Teachers, Ruling Elders*, (with us not lay but Ecclesiastique persons separated to that service) and *Deacons*. And for the matter *of government and censures of the Church*, we had nor executed any other but what all acknowledge.



knowledge, namely, *Admonition*, and *Excommunication* upon obstinacie and impenitencie, (which we blesse God we never exercised.) This latter we judged should be put in execution, for no other kind of sins then may evidently be presumed to be perpetrated against the parties known light; as whether it be a sin in manners and conversation, such as is committed against the light of nature, or the common received practices of Christianity, professed in all the Churches of Christ; or if in opinions, then such, as are likewise contrary to the received principles of Christianity, and the power of godlinesse, professed by the party himselte, and universally acknowledged in all the rest of the churches, and no other sins to be the subject of that dreadful sentence.

And for our directions in these or what ever else requisite to the manage of them, we had these three Principles more especially in our eye, to guide and steere our practice by.

First, the supream rule *without us*, was the Primitive patterne and example of the churches erected by the Apostles. Our consciences were possessed with that reverence and adoration of the fulnesse of the Scriptures, that there is therein a compleat sufficiencie, as to make the *man of God perfect*, so also to make the Churches of God perfect, (meere circumstances we except, or what rules the law of nature doth in common dictate) if the directions and examples therein delivered were fully known and followed. And although we cannot professe that sufficiency of knowledge as to be

of they allowed a full and liberall maintenance annually for our Ministers, yea and constantly also Wine for our Communions. And then we again on our parts, not onely held all brotherly correspondence with their Divines, but received also some of the members of their Churches (who desired to communicate with us) unto communion in the Sacraments and other ordinances, by virtue of their relation of membership retained in those Churches.

Now for the way & practices of our Churches, we give this briefe and generall account. Our *publique worship* was made up of no other parts then the worship of all other reformed Churches doth consist of. As, publique and solemne prayers *for Kings and all in authority, &c.* the reading the Scriptures of the Old and New Testament; Exposition of them as occasion was; and constant preaching of the word; the administration of the two Sacraments, Baptisme to infants, and the Lords Supper; singing of Psalmes; collections for the poor, &c. every Lords day. For *Officers* and publique Rulers in the Church, we set up no other but the very same which the reformed Churches judge necessary and sufficient, and as instituted by Christ and his Apostles for the perpetuall government of his Church, that is, *Pastors, Teachers, Ruling Elders*, (with us not lay but Ecclesiastique persons separated to that service) and *Deacons*. And for the matter *of government and censures of the Church*, we had nor executed any other but what all acknowledge.

knowledge, namely, *Admonition*, and *Excommunication* upon obstinacie and impenitencie, (which we blesse God we never exercised.) This latter we judged should be put in execution, for no other kind of sins then may evidently be presumed to be perpetrated against the parties known light; as whether it be a sin in manners and conversation, such as is committed against the light of nature, or the common received practices of Christianity, professed in all the Churches of Christ; or if in opinions, then such, as are likewise contrary to the received principles of Christianity, and the power of godlinesse, professed by the party himselte, and universally acknowledged in all the rest of the churches, and no other sins to be the subject of that dreadful sentence.

And for our directions in these or what ever else requisite to the manage of them, we had these three Principles more especially in our eye, to guide and steere our practice by.

First, the supream rule *without us*, was the Primitive patterne and example of the churches erected by the Apostles. Our consciences were possessed with that reverence and adoration of the fulnesse of the Scriptures, that there is therein a compleat sufficiencie, as to make the *man of God perfect*, so also to make the Churches of God perfect, (meere circumstances we except, or what rules the law of nature doth in common dictate) if the directions and examples therein delivered were fully known and followed. And although we cannot professe that sufficiency of knowledge as to be

able to lay forth all those rules therein which may meet with all cases and emergencies that may or sometimes did fall out amongst us, or that may give satisfaction unto all Queres possible to be put unto us; yet we found principles enough, not onely *fundamentall* and essentiall to the being of a Church, but *superstructory* also for the wel-being of it, and those to us cleare and certaine, and such as might well serve to preserve our Churches in peace and from offence, and would comfortably guide us to heaven in a safe way: And the observation of so many of those particulars to be laid forth in the Word, became to us a more certaine evidence and cleare confirmation that there were the like rules and ruled cases for all occasions whatsoever, if we were able to discern them. And for all such cases wherein we saw not a cleare resolution from Scripture, example, or direction, wee stil professedly suspended, untill God should give us further light, not daring to eeke out what was defective in our light in matters Divine with humane prudence, (the fatall errour to Reformation) lest by *sowing any piece of the old garment unto the new*, we should make the *rent worse*; we having this promise of grace for our encouragement in this, which in our publique Assemblies was often for our comfort mentioned, that *in thus doing the will of God we should know more*.

A second Principle we carried along with us in all our resolutions, was, Not to make our present judgement and practice a binding law unto our selves for the future, which we in like manner made  
con-

continuell profession of upon all occasions. We had , too great an instance of our own frailty in the former way of our conformity; and therefore in a jealousy of our selves, we kept this reserve, (which we made open and constant professions of) to alter and retract (though not lightly) what ever should be discovered to be taken up out of a mis-understanding of the rule: Which Principle wee wish were (next to that most supream, namely, to be in all things guided by the perfect wil of God) enacted as the most *sacred law* of all other, in the midst of all other Laws and Canons Ecclesiastical in Christian States and Churches throughout the world.

Thirdly, we are able to hold forth this true and just Apologie unto the world, That in the matters of greatest moment and controversie, we stil chose to practice safely, and so, as we had reason to judge that all sorts, or the most of all the Churches did acknowledge warrantable, although they make *additaments* thereunto.

For instance: Whereas one great controversie of these times is about the *qualification of the Members* of Churches, and the promiscuous receiving and mixture of good and bad; Therein we chose the better part, and to be sure, received in none but such as all the Churches in the world would by the balance of the Sanctuary acknowledge faithful. And yet in this we are able to make this true and just profession also, That the Rules which we gave up our judgements unto, to judge those we received in amongst us by, were of that latitude



titude as would take in any member of Christ, the  
 meanest, in whom there may be supposed to be the  
*least of Christ*, and indeed such and no other as all  
 the godly in this Kingdome carry in their bosomes  
 to judge others by. We took measure of no mans  
 holinesse by his opinion, whether concurring with  
 us, or adverse unto us; And Churches made up  
 of such, we were sure no Protestant could but ap-  
 prove of, (as touching the members of it) to be a  
 true Church, with which communion might be  
 held. Againe, concerning the great ordinance of  
*Publique Prayer* and the *Lyturgie* of the Church,  
 whereas there is this great controversie upon it a-  
 bout the lawfulnessse of set formes prescribed; we  
 practiced (without condemning others) what all  
 sides doe allow, and themselves doe practice also,  
 that the publique Prayers in our Assemblies should  
 be framed by the meditations and study of our own  
 Ministers, out of their own gifts, (the fruits of  
 Christs Ascension) as well as their Sermons use to  
 be. This vve vvere sure all allowed of, though  
 they superadded the other. So likewise for the go-  
 vernment and discipline in the Churches, however  
 the practice of the Reformed Churches is in grea-  
 ter matters to govern each particular congregation  
 by a combined *Presbyterie* of the *Elders* of severall  
 congregations united in one for government; yet  
 so, as in their judgements they allow, especially in  
 some cases, a particular congregation, an entire  
 and compleat power of jurisdiction to be exercised  
 by the Elders thereof within it selfe; Yea and our  
 own Master *Cartwright*, holy *Baynes*, and other old  
 Non-

Non-conformists, place the power of Excommunication in the Eldership of each particular Church with the consent of the Church, untill they do miscarry, and then indeed they subject them to such Presbyterial and Provincial Assemblies as the proper refuge for appeales and for compounding of differences amongst Churches; which combination of Churches others of them therefore call *Ecclesie ortæ*, but particular congregations *Ecclesia prime*, as wherein *firstly* the power and priviledg of a Church is to be exercised. And vvithall vve could not but imagine, that the first Churches planted by the Apostles, were ordinarily of no more in one city at first then might make up one entire congregation, ruled by their own Elders, that also preached to them; for that in every city where they came, the number of converts did or should arise to such a multitude as to make several and sundry congregations, or that the Apostles should stay the setting up of any Churches at all, untill they rose to such a numerous multiplication as might make such a Presbyterial combination, we did not imagine. We found also those *Non conformists* (that wrote against the Episcopal Government) in their Answer to the Arguments used for Episcopal Government over many Churches, brought from the instances of the multitude of Beleevers at *Jerusalem*, and other places and cities, mentioned in the New Testament, to assert that it could not be infallibly proved that any of those vve readé of in the *Acts* and elsewhere; vv ere yet so numerous, as necessarily to exceed the limits of one particular congregation

gation in those first times. We found it also granted by them all, that there should be severall Elders in every congregation, who had power over them in the Lord; and we judged that all those precepts, *obey your Elders*, and *them that are over you*, were (to be sure, and all grant it) meant of the Pastours and Teachers, and other Elders that were set over them in each particular congregation respectively, and to be as certainly the intendment of the holy Ghost, as in those like commands, *Wives obey your owne husbands*, *Servants your own governours*, to be meant of their severall Families respectively.

We could not therefore but judge it a safe and an allowed way to retaine the government of our severall congregations for matter of discipline within themselves, to be exercised by their own Elders, whereof we had (for the most part of the time we were abroad) three at least in each congregation, whom we were subject to: yet not clayming to our selves an *independent power* in every congregation, to give account or be subject to none others, but onely a full and entire power compleat within our selves, until we should be challenged to erre grossly; such as *Corporations* enjoy, who have the power and priviledge to passe sentence for life & death within themselves, and yet are accountable to the State they live in. But that it should be the institution of Christ or his Apostles, that the combination of the Elders of many Churches should be the first compleat and entire seat of Church power over each congregation so combined; or that they could challenge and assume  
that

that authority over those Churches they feed and teach not ordinarily by virtue of those fore-mentioned Apostolicall precepts, was to us a question, and judged to be an *additament* unto the other, which therefore rested on those that allowed us what we practised, over and above, to make evident and demonstrate (and certainly of all other the challenge of all spiritual power from Christ had need have a cleare pattent to shew for it) Yea wee appeale further unto them that have read bookes, whether untill those latter wrytings of the two reverend and learned *Divines of Scotland* set forth after our return, nor much more then two yeeres since, and others of no elder date from *Holland*, and one of our *own* Divines more lately written with much learning and ingenuity; there hath been much settly and directly or with strength insisted on to prove that government, and although assert and inculcate it they do as their opinions, yet the full strength and streame of our Non-conformists wrytings and others are spent rather in arguments against, & for the overthrowing the Episcopall government, and the corruptions that cleave to our worship, and in maintayning those severall Officers in Churches which Christ hath instituted in stead thereof (in which we fully agree with them) then in the prooffe of a combined classcall Presbyteriall government as it is *authoritatively* practised in the most reformed Churches.

And whereas the common prejudice and exception laid into all mens thoughts against us and our opinions is, that in such a congregational government

ment thus entire within it self, there is no allowed sufficient remedy for miscarriages, though never so grosse; no reliefe for wrongful sentences or persons injured thereby; no roome for complaints: no powerful or effectual means to reduce a Church or Churches that fall into heresie, schisme, &c. but every one is left and may take liberty without controule to do what is good in their own eyes; we have (through the good providence of God upon us) from the avowed declarations of our *judgements* among our Churches mutually during our exile, and that also confirmed by the most solemne instance of our *practice*, wherewith to vindicate our selves and way in this particular; which upon no other occasion we should ever have made thus publique.

God so ordered it that a scandall and offence fell out between those very Churches whilst living in this banishment (whereof we our selves, that write these things, were then the Ministers) one of our Churches having unhappily deposed one of their Ministers, the other judged it not onely as too suddaine an act (having proceeded in a matter of so great moment without consulting their sister Churches, as was publicquely professed we should have done in such cases of concernement) but also in the proceedings thereof as too severe, and not managed according to the rules laid down in the word. In this case our Churches did mutually and universally acknowledge and submit to this as a sacred and undoubted principle and supream law to be observed among all Churches, that as by  
virtue



virtue of that Apostolical command, Churches as well as particular men *are bound to give no offence neither to Jew nor Gentile, nor the Churches of God* they live amongst. So that in all cases of such offence or difference, by the obligation of the cōmon law of cōmunion of Churches, & for the *vindication of the glory of Christ*, which in cōmon they hold forth, the church or churches challenged to *offend or differ*, are to submit themselves (upon the challenge of the offence or complaint of the person wronged) to the most full & open tryall & examination by other neighbour Churches offended thereat, of what ever hath given the offence: And further, that by the virtue of the same and like law of *not partaking in other mens sins*, the Churches offended may & ought upon the impenitency of those Churches, persisting in their error and miscarriage to pronounce that heavy sentence, against them, of withdrawing and renouncing all Christian communion with them until they do repent; And further to declare and protest this, with the causes thereof, to all other Churches of Christ, that they may do the like.

And what further *authority*, or proceedings purely *Ecclesiasticall*, of one, or many sister Churches towards another whole Church, or Churches offending, either the Scriptures doe hold forth, or can rationally be put in execution (without the Magistrates interposing a power of another nature, unto which we upon his particular cognisance, and examination of such causes, profess ever to submit, and also to be most vvhilling to have recourse unto) for our parts vve savv not then, nor do yet see. And

D

like-

likewise we did then suppose, and doe yet, that this principle of submission of Churches that miscarry unto other Churches offended, together with this other, that it is a command from Christ enjoined to Churches that are finally offended to denounce such a sentence of *Non-communication* and *withdrawing* from them whilst impenitent, as unworthy to hold forth the name of Christ, (*these* principles being received and generally acknowledged by the Churches of Christ to be a mutuall duty, as strictly enjoined them by Christ as any other) that these would be as effectuell means (through the blessing of Christ) to awe and preserve Churches and their Elders in their duties, as that other of claime to an authoritative power Ecclesiastical to *Excommunicate* other Churches or their Elders offending; For if the one be compared with the other, in a meere Ecclesiastial notion, *That* of Excommunication pretended hath but this more in it, That it is a *delivering* of whole Churches and their Elders offending *unto Satan*, (for which we know no warrant in the Scriptures, that Churches should have such a power over other Churches) And then as for the binding obligation both of the one way & the other, it can be supposed to lye but in these 2. things; First, in a warrant and injunction given by Christ to his Churches, to put either the one or the other into execution; and 2. that mens consciences be accordingly taken therewith, so as to subject themselves whether unto the one way or the other: For suppose that other principle of an *authoritative* power in the greater part of Churches com-

combined to excommunicate other Churches, &c. to be the ordinance of God, yet unlesse it doe take hold of mens consciences, and be received amongst all Churches, the offending Churches will sleight all such *Excommunications* as much, as they may be supposed to doe our way of protestation and sentence of *Non-communication*. On the other side, let this way of ours be but as strongly entertained, as that which is the way and command of Christ, and upon all occasions be heedfully put in execution, it will awe mens consciences as much, and produce the same effects. And if the Magistrates power (to which we give as much, and (as we think) more, then the principles of the Presbiteriall government will suffer them to yeeld) doe but assist and back the sentence of other Churches denouncing this *Non-communication* against Churches miscarrying, according to the nature of the crime, as they judge meet, and as they would the sentence of Churches excommunicating other Churches in such cases, upon their own particular judgement of the cause; then, without all controversie this our way of Church proceeding will be every way as effectually as their other can be supposed to be; and we are sure, more brotherly and more suited to that liberty and equality Christ hath endowed his Churches with. But without the Magistrates interposing their authority, their way of proceeding will be as ineffectually as ours; and more lyable to contempt, by how much it is pretended to be more authoritative; and to inflict a more dreadful punishment, which carnall spirits are seldome sensible of. This for our judgements.

And for a *reall evidence* and *demonstration* both that this was then, our judgements, as likewise for an instance of the effectuall successe of such a course held by Churches in such cases, our own practice, and the blessing of God thereon, may plead and testifie for us to all the world. The manage of this transaction in brieve was this.

That Church which (with others) was most scandalized, did by letters declare their offence, requiring of the Church (supposed to be) offending, *in the name* and for the vindication of the honour of Christ, and the relieving the party wronged, to yeeld a full and publike hearing before all the Churches of our Nation, or any other whomsoever, offended, of what they could give in charge against their proceedings in that deposition of their Minister, and to subject themselves to an open tryall and review of all those forepassed carriages that concerned that particular; which they most cheerfully and readily (according to the fore-mentioned principles) submitted unto, in *a place*, and *state* where no outward violence or any other externall authority either civil or ecclesiasticall would have enforced them thereunto: And accordingly the Ministers of the Church offended with other two Gentlemen, of much worth, wisdom and piety, members thereof, were sent as *Messengers* from that Church; and at the introduction and entrance into that solemne assembly (the solemnity of which hath left as deep an impression upon our hearts of Christs dreadfull presence as ever any we have been present at,) it was openly and publickly professed

fessed in a speech that was the preface to that dis-  
 cussion, to this effect, " That it was the most to be  
 " abhorred maxime that any Religion hath ever  
 " made profession of, and therefore of all other the  
 " most contradictory and dishonourable unto that  
 " of Christianity, that a single and particular soci-  
 " ety of men professing the name of Christ, and  
 " pretending to be endowed with a power from  
 " Christ to judge them that are of the same body  
 " and society within themselves, should further ar-  
 " rogate unto themselves an exemption from  
 " giving account or being censurable by any other,  
 " either Christian Magistrate above them, or neigh-  
 " bour Churches about them. So far were our  
 judgements from that *independent* liberty that is  
 imputed to us, then, when we had least dependency  
 on this kingdom, or so much as hopes ever to abide  
 therein in peace. And for the issue and successe of  
 this *agitation*, after there had been for many dayes  
 as judiciary and full a charge, tryall, and deposition  
 of witnesses openly afore all commers of all sorts,  
 as can be expected in any Court where Authority  
 enjoyns it, that Church, which had offended, did as  
 publicquely acknowledge their sinfull aberration  
 in it, restored their *Minister* to his place again, and  
 ordered a solemn day of fasting to humble them-  
 selves afore God and men, for their sinfull carriage  
 in it; and the party also which had been deposed  
 did acknowledge to that Church wherein he had  
 likewise sinned.

Thus we have rendred some smal account of those,  
 the saddest days of our pilgrimage on earth, wherein



although we enjoyed God, yet besides many other miseries (the companions of banishment) we lost some friends and companions, our fellow labourers in the Gospel, as precious men as this earth beares any, through the distemper of the place, and our selves came hardly off that service with our healths, yea lives.

When it pleased God to bring us his poor *Exiles* back again in these revolutions of the times, as also of the condition of this kingdom, into our own land, (the pouring forth of manifold prayers and teares for the prosperity whereof, had been no small part of that publique worship we offered up to God in a strange land;) we found the judgement of many of our godly learned brethren in the Ministry (that desired a general reformation) to differ from ours in some things, wherein we do professedly judge the *Calvinian* Reformed Churches of the first reformation from out of Popery, to stand in need of a further reformation themselves; And it may without prejudice to them, or the imputation of Schisme in us from them, be thought, that they comming new out of Popery (as well as *England*) and the founders of that reformation not having *Apostolique infallibility*, might not be fully perfect the first day. Yea and it may hopefully be conceived, that God in his secret, yet wise and gracious dispensation, had left *England* more unreformed as touching the outward form, both of worship & Church government, then the neighbour Churches were, having yet powerfully continued a constant conflict and contention

tion for a further Reformation for these fourescore yeers; during which time he had likewise in stead thereof blessed them with the spiritual light (and that encreasing) of the power of Religion in the Practique part of it, shining brighter and clearer then in the neighbour Churches, as having in his infinite mercy on purpose reserved and *provided some better thing* for this Nation when it should come to be reformed, that the other Churches might not be made *perfect without it*, as the Apostle speaks.

We found also (which was as great an affliction to us as our former troubles and banishment) our opinions and wayes (wherein we might seem to differ) environed about with a cloud of mistakes and misapprehensions, and our persons with reproaches, Besides other calumnies, as of *schisme*, &c. (which yet must either relate to a differing from the former Ecclesiastical Government of this Church established, and then who is not involved in it as well as we? or to that constitution and government that is yet to come; and untill that be agreed on, established and declared, and actually exist, there can be no guilt or imputation of Schisme from it) *That* proud and insolent title of *Independencie* was affixed unto us, as our claime; the very sound of which conveys to all mens apprehensions the challenge of an exemption of all Churches from all subjection and dependance, or rather a trumpet of defiance against what ever *Power, Spirituall or Civill*; which we doe abhor and detest: Or else the odious name of *Brownisme*, together with all their opinions as they have stated and maintained

ned them, must needs be owned by us: Although upon the very first declaring our judgements in the chief and fundamental point of all *Church discipline*, and likewise since, it hath been acknowledged that we differ much from them. And wee did then, and doe here publicly professe, we beleeeve the truth to lye and consist in a *middle way* betwixt that which is falsly charged on us, *Brownisme*; and that which is the contention of these times, the *authoritative Presbyteriall Government* in all the subordinations and proceedings of it.

And had we been led in our former wayes, and our removall out of this Kingdome by any such *spirit of faction* and division, or of *pride* and *singularity*, (which are the usual grounds of all Schisme) we had since our returns again during this intermiticall season, tentations, yea provocations enough to have drawn forth such a spirit; having manifold advantages to make and encrease a partie, which we have not in the least attempted. We found the spirits of the people of this Kingdome that professe or pretend to the power of godlinesse (they finding themselves to be so much at liberty, and new come out of bondage) ready to take any impressions, and to be cast into any mould that hath but the appearance of a stricter way. And we found that many of those mists that had gathered about us, or were rather cast upon our persons in our absence, began by our presence againe, and the blessing of God upon us, in a great measure to scatter and vanish, without speaking a word for our selves or Cause.

But

But through the grace of Christ, our spirits are and have been so remote from such dispositions & aymes, that on the contrary we call God and men to witnes our constant forbearance, either to publish our opinions by preaching (although we had the Pulpits free) or to print any thing of our owne or others for the vindication of our selves (although the Presses were more free then the Pulpits) or to act for our selves or way; although we have been from the first provoked unto all these all sorts of wayes, both by the common mis-understandings and mis-representations of our opinions and practises, together with incitements to this State not to allow us the peaceable practises of our *Consciences*, which the Reformed Churches abroad allowed us, and these edged with calumnies and reproaches cast upon our persons in print; and all these heightned with this further prejudice and provocation, that this our silence was interpreted, that we were either ashamed of our opinions, or able to say little for them; when as on the other side (besides all other advantages) Books have been written by men of much worth, learning, and authority, with moderation and strength, to prepossesse the peoples minds against what are supposed our Tenets. But we knew and considered that it was the *second blow that makes the quarrell*, and that the *beginning of strife* would have been as the *breaking in of waters*; and the sad and conscientious apprehension of the danger of rending and dividing the godly Protestant party in this Kingdome that were desirous of Reformation, and of making se-

verall interests among them in a time when there was an absolute necessity of their neereſt union and conjunction, and all little enough to effect that Reformation intended, and ſo long contended for, againſt a common adverſary that had both preſent poſſeſſion to plead for it ſelfe, power to ſupport it, and had enjoyed a long continued ſettlement which had rooted it in the hearts of men; And this ſeconded by the inſtant and continuall advices and conjurements of many *Honourable*, wiſe, and godly *Perſonages* of both *Houſes of Parliament*, to forbear what might any way be like to occaſion or augment this unhappy difference; They having alſo by their Declarations to His Maſteſty profeſſed their endeavour and deſire to unite the Proteſtant partie in this Kingdome, that agree in Fundamentall Truths againſt Popery and other Hereſies, and to have that reſpect to tender conſciences as might prevent oppreſſions and inconveniences which had formerly been; Together with that ſtrict engagement willingly entred into by us for theſe common ends, with the reſt of our brethren of the Miniſtery, (which though made to continue but *ad placitum*, yet hath been ſacred to us.) And above all, the due reſpect we have had to the peaceable and orderly Reformation of this Church and State; the hopefull expectation we have been entertained with of an happy *latitude* and agreement by means of this *Assembly*, and the wiſdome of this *Parliament*: The conſcience and conſideration of all theſe, and the weight of each, have hitherto had more power with us to this deepe ſilence and forbearance, then  
all





their presence) as the Stage whereon first wee would bring forth into publique view our Tenets (if false and counterfet) together with our own folly and weaknesse: We would much rather have chosen to have been venting them to the multitude, apt to be seduced, (which we have had these three yeers opportunity to have done.) But in a conscientious regard had to the orderly and peaceable way of searching out truths, and reforming the Churches of Christ, we have adventured our selves upon this way of God, wisely assumed by the prudence of the State; And therein also upon all sorts of disadvantages (which we could not but foresee) both of *number*, *abilities* of learning, *Authority*, the streame of *publique interest*; Trusting God both with our selves and his own truth, as he shall be pleased to manage it by us.

Moreover, if in all matters of *Doctrine*, we were not as *Orthodoxe* in our judgements as our brethren themselves, we would never have exposed our selves to this tryall and hazard of discovery in this Assembly, the mixture of whose spirits, the quick-sightednes of whose judgements (intent enough upon us) and variety of debates about all sorts of controversies afoot in these times of contradiction, are such, as would be sure soon to find us out if we nourished any monsters or Serpents of opinions lurking in our bosomes. And if we had carryed it so, as that hitherto such errors were not *aforehand open* to the view and judgement of all, yet  
fitting

sitting here (unlesse we would be silent, which we have not been) *we could not long be hid.* But it is sufficiently known that in all *points of doctrine* (which hitherto in the review and examination of the *Articles* of our Church, or upon other occasions have been gone thorough) our judgements have still concurred with the greatest part of our brethren, neither do we know wherein we have dissented. And in matters of *Discipline* we are so farre from holding up the differences that occur, or making the breaches greater or wider, that we endeavour upon all such occasions to grant and yeeld (as all may see and cannot but testifie for us) to the utmost latitude of our light and consciences; professing it to be as high a point of Religion and conscience readily to own, yea fall down before whatsoever is *truth* in the hands of those that differ, yea though they should be enemies unto us, as much as earnestly to contend for & hold fast those truths wherein we should be found dissenting from them; and this as in relation to peace, so also as a just due to truth and goodnes, even to approve it & acknowledge it to the utmost graine of it, though mingled with what is opposite unto us. And further when matters by discussion are brought to the smallest dissent that may be, we have hitherto been found to be no *backward* urgers unto a temper (not onely in things that have concerned our own consciences, but when of others also) such as may suit and tend to union as well as searching out of truth; judging this to be as great and usefull an end of *Synods*

and *Assemblies*, as a curious and exact discussion of all sorts of lesser differences with binding *Determinations* of truth one way.

And thus we have nakedly and with all simplicity rendred a cleare and true account of our wayes and spirits hitherto; Which we made choice of now at first to make our selves known by, rather then by a more exact and *Scholastique* relation of our judgements in the points of difference about *Church government*; reserving that unto the more proper season and opportunity of this *Assembly*, and that liberty given by both Honourable Houses in matters of dissent; or as necessity shall after require, to a more publique way of stating and asserting of them. In the meane time from this brieve historicall relation of our practices, there may a true estimate be taken of our opinions in difference, which being instanced in, and set out by practices, is the most reall and least collusive way, and carries its own evidence with it. All which we have taken the boldnes together with our selves humbly to lay at the feet of *your wisdom and piety*; Beseeeching you to look upon us under no other Notion, or character, then as those, who if we cannot assume to have been no way furtherers of that reformation you intend, yet who have been no way hinderers thereof, or disturbers of the publique peace; and who in our judgements about the present work of this age, the reformation of worship and discipline, do differ as little from the Reformed Churches, and our Brethren, yea far lesse, then they do from what themselves were three yeers past, or then the  
gene-

generallity of this kingdom from it self of late. And withall to consider us as those, who in these former times, for many yeers suffered even to exile, for what the kingdom it self now suffers in the endeavour to cast out; and who in these present times, and since the change of them, have endured (that which to our spirits is no lesse grievous) the opposition and reproach of good men, even to the threatening of another banishment, and have been through the grace of God upon us, the same men in both, in the midst of these varieties; And finally, as those that do pursue no other interest or designe but a subsistence (be it the poorest and meanest) in our own land (where we have and may do further service, & which is our birth-right as we are men) with the enjoyment of the ordinances of Christ (which are our portion as we are Christians) with the allowance of a latitude to some lesser differences with peaceableness, as not knowing where else with safety, health, and livelyhood, to set our feet on earth.

*Tho: Goodwin,* } *Fer: Burroughes,*  
*Philip Nye,* }  
*Sidrach Simpfou* } *William Bridge.*

F I N I S.



M  
C



othe  
Maj  
miff  
thro  
the h  
on t  
brou  
ing e  
for w  
poor  
the S  
TH  
defca





# MERCVRIVS AVLICVS,

Communicating the Intelligence and  
affaires of the Court, to the  
rest of the KINGDOME.

*The fifty first VVeeke, ending Decemb. 23.*

SUNDAY. Decemb. 17.



On may remember this day three weekes, how the Rebels railed on us for telling the world what they doe on *Sundays*. Their reason is (for some allow Them to be reasonable creatures) this day revealed by an Expreffe from *Shrewsbury*; wherein it was certified among other particulars, that on *Sunday* last Decemb. 9. while His Majetties Forces were at Church, one of their Prisoners was missed by his Keeper, who searching for him, and looking through a cranney into the Stable, he saw a ladder erected, and the holy Rebelt (busie at a Conventicle) committing Buggery on the Keepers owne Mare. The Keeper seizing on him, brought him instantly before Sir *Richard Levesen*, where being examined, he openly and plainly confessed the whole fact, for which they will speedily proceed against him, though the poore Keeper is like to loose his Mare, which (according to the Statute) must be burned to death.

This Truth hath too much horror in it to admit of any descant, onely be pleased to subjoyne one passage which the

Gggg

SCOTTISH

SCOTTISH Dove tells you in the last Paragraph of his Pamphler this weeke: *We are credibly informed* (saith he) *from Rothwell in Northamptonshire, of a woman (well knowne to people of credit in this Citie) that hath brought forth a child marvellous to behold; the lower part like a Wench, the breast blacke as a Crow, the mouth contrary, no eyes, the one eare like unto a Hound, the other eare like unto the wattell of a Hog: the head (round) like a Coney, and the backe like a Fish.* Thus saith the Dove, to which I shall adde nothing, but onely repeat those words, that *the woman is well knowne to people of credit in London*; and leave the Reader to make his inference from both these Relations.

To prevent such worke as this, the *Londoners* thinke nothing so soveraigne as a good Lecture, and therefore sent Alderman *Gibbs, Fulke*, and others of the Common Councell on Friday last to the pretended House of *Commons*, to desire *Saint Pauls* might be set open againe, and that there might be a Lecture every Sunday night (as was formerly used) after the Afternoones Sermon, and another on the weeke-day; and that Doctor *Cornelius Burges* might be the man (who having been severall times put to his Compurgators in that Consistory, was the ablest and fittest for that Sunday nights Lecture) desiring their Honours to allow the Doctor a Pension of foure hundred pounds *per annum*, out of the Revenues of that Cathedral for his encouragement in that service; which being but a poore pittance, the Members never stood upon it, but instantly ordered that it should be done accordingly. Whereupon the Assembly sent Doctor *Burges* to these Members: First, to give them thanks for his owne particular. Secondly, to desire another Register or Scribe (to match these Pharisees) might be added to their Assembly, which hath so much businesse that one Clerke could not goe through with it (sure they buy no Inck or Paper without asking the Members leave.) And thirdly, to desire their Honours to place new Ministers of Justice in the severall Counties of *England* (the Doctor would have no *Spiritual Court-men*) to suppress daily exorbitancies, that the name of God might not be blasphemed.

med. The weightiest of these Motions (about a Clerke to write for the *Assembly*) was then granted, but the other (about *Blasphemy*) was of lesse consequence, and therefore put off till another time. Their meaning is, that should they now make an Ordinance against *Blasphemy*, their *Covenant* might be refused, and very few Lectures would be held up in *London*.

MONDAY. Decemb. 18.

And 'tis all the reason in the world they should justifie blasphemie, if ever by the pulpit they would gleane up contribution (the same men being to performe both) as appeares by *John Durant* a maker of washing-balls, (to which trade hee was an Apprentise at the three Herrings in *Lumbard-streete London*) by an Order of the pretended House of Commons appointed Lecturer in *Saint Peters Church in Sandwich in Kent*. This *Durant* conceiving the *Lords Prayer* imperfect, doth usually 'mend it by leaving out, *As wee forgive them that trespass against us*: So that this blessed Prayer made for the patterne and forme of all prayers by the Sonne of God himselfe, must be cleansed and purged as *John Durant* thinks convenient; who is so excellent a prayer-maker, that in the hearing of all the Congregation in the forenamed Church, hee spake to God Almighty in these very words, *Lord since thou hast now drawne out the sword, let it not be sheathed againe, till it be fully glutted in the blood of the Malignants*. And a little after, when their seasonable blow at *Roundway* downe made their worships fearfull, he turned the Scale and blasphemed thus, *Lord, if thou wilt not grant us Peace in the time of this seduced KING, and Traiterous QUEENE, Lord send us Peace in the dayes of the PRINCE and DUKE of Yorke*: for which last words being complained of to Master *Henry Forstall* now Major of *Sandwich*, master Major said, though I heard the words my selfe, I expected a complaint, which was formally made at the last Sessions in *Octob. 1643*. but Master Major would do nothing. This is one of their *Painfull Breachers, Good men, Powerfull*

Ggggg a

Divine,

*Divines*, every way so compleat, that I need not say againe, he was made Lecturer there by a formall Order of the Rebels at *Westminster*, whom posterity will say, sate there on purpose to see *Blasphemy* and *Treason* sufficiently vented.

TUESDAY. Decemb. 19.

But Master *Speaker* you'll say is of another minde, who (as we were this day certified) was solemnly sworne on Saturday last never to be Master of the *Rolls*, that is, the two pretended *Houses* did then (as well as they could) give him that Title by their forged new *Seale*, whereby it will be death for any man to say hereafter, that *The first clause of Master Speakers Speech June 22. 1641. wants a principall Verb*, a priviledge it seemes which belongs to their *Speaker* more then other *Members*, and is one of those pretty particulars which will make these Rebels talk'd of to the end of the world.

Yet they should not so easily forget Master *Pym*, at least so farre as to leave his place empty, I meane his chiefe office of being their *Citie Orator*, which place he performed as often as the *Members* came thither for *Publick Faith*: which because the *Members* themselves take no care of, their *Clerkes* the *News-makers* have sufficiently provided for, and in 12 severall Pamphlets this weeke, lay bravely about them for the life and death of Master *John Pym*; of whom we shall say nothing, but, That he was the greatest Speech-maker of all the *Members*; That he had the unhappinesse to be most popularly heard; That (as you read in a Pamphlet called *News from Sir William Balfour, Novemb. 8. 1643.*) the people thought Master *Pym* spake like an Angel of God; That in the height of his Speeching it pleased God to smite him with a disease, so as he was eaten of wormes. This last they tell you is a *Malignant Lye* (if you will believe a full Jury of Pamphlets.) Three of them agree in the same words, thus, *To stop the mouth of the Malivolents, who have bruited abroad that Master Pym died of the Lousy disease, (the newes was first revealed by some of your owne faction.) We can safely* affirm:



affirme (you have license to print any thing) that he dyed of no such disease ( as Master Hambden did ) for being opened after his death (what call you them that saw it?) there was found no blemish in his body (caused by any sword or bullet) but onely an Ulcer in one of his kidneys (your Brother Perfect Diurnall sayes, 'twas an Imposthume in his bowels ; Another, that he had the Drop sic onely) wherefore his body was kept two dayes uncoffined ( and is not coffined yet, nor ever will be ) and afterwards his body (was it the same body?) was exposed to be seene (all covered but the hands , and a little of the breast ) which was viewed by many people (who are faithfull to the Cause) and they can testifie the contrary, having tooke the Covenant for that end and purpose.

This trick of concealing their Brethrens going off, will better appeare by intelligence from Northampton, whence it was this day certified, that (some ten dayes since) Captaine Lawson (you remembre the man and his Letters of himselfe) commanded one of his Scouts out, but allowing him onely a tyred Jade; the man apprehending his own perill, refused the service, unlesse he might be better Horst; The Captaine impatient that a common Souldier should offer to speake reason, presently drew upon him, and runne him thorough the body with his rapier. Of this wound the man died within two dayes, which begat a pretty mutinie amongst the other Souldiers, which threatned revenge against Captaine Lawson. To appease which, the Committee prevailed with one Wilde a Chirurgion there, who upon view of the body, and other pretences of his skill, tooke on him to assure them (he would sweare it if they please) that the Souldier had some private infirmity, whereby he could not possibly have lived above two dayes; which common piece of knavery restored Lawson into favour with his Souldiers; but (which is the chiefe particular) this very Chirurgion within two dayes after his practise on the Scout, died himselfe; but on what infirmity they that viewed him are not able to tell you.

Nor doth their forgery reach onely to their fellowes. His Sacred Majesty hath tasted as deepe of it as any Prince under

heaven;

heaven; more particularly this weeke, wherein the Faction have dared to put in print a most malicious forged *Commission*, pretended to be granted to the Roman Catholicks in *Ireland*, the first day of October 1641. then when His Majesty was last at *Edenburgh*: whereby the Forger would faine reach the people, that the Great Seale of *Scotland* was really employed (by some about His Majesty) to give life and encouragement to the Irish insurrection; which (sayes the Libell) was likely done when Master Endymion Porter kept the Great Seale of *Scotland* (Master Porter is much obliged to you, for spending so much paper in weekly railing on him for his fidelity to His Majesty.) But it seemes the Libeller was no perfect craftsman, for he grounds his authority upon another Pamphlet called the *Mystery of Iniquity*, which is as good evidence, as if young Sir *Henry Vane* should quotate his Fathers notes. But if that faithlesse man (old Sir *Henry Vane*) would speake his knowledge, this malicious Libell would appeare in its owne likenesse, for he was then in *Scotland* wayting on His Majesty as Secretary of State, and knowes this forged Commission to be as false as himselfe: He hath an approved memory in worke of this nature.

And we have some small hope that the Rebels will see Libellers most righteously rewarded; for this day there came to our hands one of *Mainwarings* Passes, which in my opinion relates to the particular, you may please to judge; a Copy *verbatim* is here inserted.

London this 16 of Novemb. 1643.

You are to suffer this Bearer Robert Lewington with foure dozen of Hempt, to passe your Courts of Guard without lett or molestation, it being to goe to Master Goose two miles off this side Basingstoake for whom it is undertaken that it shall not be employed to the prejudice of the State.

To all Captaines and other Officers whom it concernes.

R. MAINWARING.

Now

Now whether Master *Goose* (worthy Master *Goose*) hath obeyed this *Passé*, and employed the *Hempe* in the service of the State, I am not able to satisfie you; onely this is evident by the direction of the Warrant, That *All Captaines and other their Officers are such as are concerned in foure dozen of Hempes*: The originall of this *Passé* (being a matter of consequence) is left in the Printers custody.

WEDNESDAY. Decemb. 20.

And since we mention *Hempe*, we cannot passe Master *Nathaniel Fiennes*, whom *William Prynn* and *Clement Walker* doe charge very valiantly, as if he had not the Lord *Say* to his father; among other particulars which they presse against him, this is one Article: *Item, that the said Colonell Fiennes soone after he became governour of the said Citie and Castle of Bristol, did by Martiall Law apprehend, condemne, and execute some chiefe Citizens thereof; namely, Master Yomans, Master Boucher, and others, onely for intending to deliver up the same to Prince Rupert when he came first to Bristol, though they did not actually surrender the same.* I leave it to the Reader to make his owne application.

But it is richly worth your notice, that *Nathaniel Fiennes* hath a solemne triall for his life in his *Excellencies Army*, because (they say) he cowardly lost *Bristol* to His Majesties Forces: And yet the Army it selfe is made up of such valiant soules, that this weeke they have published an Order, "That whereas (to the great prejudice of the whole Kingdome) many of his Excellencies Souldiers have absented themselves from the service, or run away from the Army, notwithstanding the great care taken therein, and whereas there are too many such both in the City of *London*, and else where, it is Ordered, that no Inhabitants of the City, Towne, or Country, shall presume to receive any Souldier into his service, or counsell, or use meanes to convoy such Run-aways, but shall apprehend all such, and deliver them to the Provostmarshall. And that all Captaines, Officers, and Souldiers.

“Souldiers shall do their endeavours, to detect, apprehend,  
 “and bring to punishment all offenders, and shall assist the Of-  
 “ficers of the Army for that purpose, as they will answer  
 “their slacknesse in the Marshall Court. And ’twas high  
 time to dispatch out this Order, for a very worthy *Member*  
 said openly at dinner on Monday last, that his Excellency’s  
 Army was scarce 1000 men besides Officers; whereunto one  
 replied, that he saw no reason since his Excellency was not 3000  
 strong, why they should pay him ten thousand pound a month.  
 Therefore His Excellencie will trie by Marshall-law all such  
 as run away from his Army, which will beget him so much  
 businesse, that Master Goose his 4 dozen of Hemp, is sure now  
 to be employed for service of the Common-wealth.

THURSDAY Decemb. 31.

Yet though their strength be small, their Authority is  
 great, which an Agent of theirs, one *Thomas Burdet*, hath ad-  
 mirably expressed in a Warrant (which this day came to my  
 hands) fit to be read on each post and wall, that the world may  
 see what the Rebels intend by the Liberty of the Subject. The  
 Warrant runs thus:

To the Constables of Carleton and Shankton.

By vertue of a Warrant from the Commissioners of Assize to  
 mee directed for the raising of money for the maintaining of the  
 Armies raised by the King and Parliament, for the defence of the  
 Kingdome, and paying the debts of the same for the which they  
 stand ingaged; These are in the names of His Majesty, and the  
 Lords and Commons assembled in Parliament, to require you to  
 warne all Brewers, Inkeepers, Victuallers, and Taverners, all  
 Fullers, Felmongers, Mercers, and Drapers within your severall  
 Constableries to appeare before the said Commissioners of Assize  
 at the White Lion in Leicester upon Thursday next at the far-  
 thest, to give account for all the Ale, Beere, and wine, and other  
 Commodities they have spent since the 11 of September last, and  
 what

what they have upon their hands at the present; and that they bring along with them the money due for the Excise thereof: And also that you the severall petty constables do take account of all private Families what ale and beere they have spent since the said 11 of September, and that you receive the monies due for the same rateing every barrell of 36 gallons of strong beere at 12<sup>d</sup>. and small beere at 6<sup>d</sup>. and that you bring with you a list of all those so summoned by you that so private house keepers need not appeare themselves, this you are to do and execute as you will answer the contrary at your perill.

From Barton this 10  
of December, 1643.

THOMAS BURDETT

Let all English men judge what poore wretches this insolent faction would make the people: for not content to force Monthly and Weekly Contribution, they make them pay Excise twice over, demanding a strict account of every drop of drinke, and every morsell of bread, ready also to make sale of their persons, as farre as their blond can be made mercatable.

Now as the Members doe Lord it at Westminster, to doth Master Venn in his Castle at Windsor, where if you chance to, die, there's no Christian buriall. For Colonell Shelley (who for his loyalty to His Majestie in the businesse of Chichester hath beene Prisoner there above a Twelve-moneth) desired Venn to allow Christian buriall to a Gentleman that died there; to whom Venn returned this very answer here inserted from the Originall under Venn's owne hand.

SIR,

You know I am not willing to deny you any thing reasonable, but what you meane by Christian buriall, I understand not; sure I am it is Christian buriall to have Christians to accompanie the corpes to the earth, and not to have prayers said over the dead, I am sure this is Papisticall buriall; & to have this done, I denyed it to a Captaines wife lately buried and to all of our side, yea and in the Towne also, for it is against the Covenant we have taken, and therefore I must crave excuse; onely this I shall afford you, that I

H h h h h

doe



(728)

*doe afford to our selves, you shall have your request in this that some of your Officers shall carrie him to the grave, if ye do it in the day time.*

JOHN VENN.

Is not this a Champion for the Protestant Religion, who hath the face to give it us under his hand, that Christian Buriall according to the Doctrine of the Church of England, is expressly against their Covenant. But Mistris Venn affirms it, and we are bound to beleieve her, who (good Lady) professed to her husband, *She could not sleepe or take any rest in any part of Windsor Castle, but onely in the QUEENS Lodgings.*

FRIDAY. Decemb. 22.

The Newes of this day hath beene long lookt for in London, I meane this last act of insolency against His Sacred Majestie, by putting in execution their forged *Great Seale*; for yesterday the Commissioners of this grand Forgery sate in the QUEENES Court, and seasoned their *Seale* with three Patents. The first whereof was for making the Earle of *Warwicke* Lord High Admirall, and the other two for Mock-Sheriffes of *Essex* and *Surrey*: w<sup>h</sup>ereby the *Members* as much as in them lyes, have laid violent hands on the Sovereignty of this Kingdome; and have here at one blow laboured to bereave His Majestie of His Power and Supremacy, as at *Keinton* and *Newbury* they sought to take His life.

But the next Newes I shall tell you, will require your best notice, and it is of His Majesties most Gracious Proclamation for the Assembling the *Members* of both Houses at Oxford; which because it is every way full of Clemency and Goodnesse, I will not hinder you of a word of it, but give it you to a syllable as it came forth from His Majestie.

**W** Hereas We did by Our Proclamation, bearing date the twentieth day of June last, upon due consideration of the miseries of this Kingdome, and the true cause thereof, w<sup>h</sup>ereat all Our good Subjects no longer to be misled by the Votes, Orders, and pretended

*pretended Ordinances of One or Both Houses, by reason the Members do not enjoy the Freedom and Liberty of Parliament, which appears by severall instances of Force and Violence, and by the course of their proceedings mentioned in Our said Proclamation, and severall of Our Declarations: since which time Our Subjects of Scotland have made great and Warlike preparations to enter and invade this Kingdome with an Army, and have already actually invaded the same, by possessing themselves, by force of Armes, of Our Towne of Barwicke, upon pretence that they are invited thereunto by the desires of the two Houses; the which as we doubt not all Our good Subjects of this Kingdome will looke upon as the most insolent Act of Ingratitude and disloyalty, and to the apparent breach of the late Act of Pacification so solemnly made betweene the Kingdomes, and is indeed no other then a designe of Conquest, and to impose new Lawes upon this Nation, they not so much as pretending the least provocation or violence from this Kingdome: so We are most assured that the major part of both Houses of Parliament do from their soules abhorre the least thought of introducing that Forraigne Power, to encrease and make desperate the miseries of their unhappy Country. And therefore that it may appeare to all the world how far the Major part of both Houses is from such Actions of Treason and disloyalty, and how grossely those few Members remaining at Westminster have, and do impose upon Our People. We do Will and require such of the Members of both Houses, as well those who have bene by the faction of the Malignant party expelled for performing their duty to Us, and into whose roomes no Persons have bene since chosen by their Country, as the rest who have bene driven thence, and all those who being conscious of their want of Freedom, now shall be willing to withdraw from that Rebellious City, to assemble themselves together at Our City of Oxford, on Monday the 22 day of January, where care shall be taken for their severall Accommodations, and fit places appointed for their meeting, and where all Our good Subjects shall see how willing We are to receive Advice for the Preservation of the Religion, Lawes and safety of the Kingdome, and, as farre as in us lies, to restore it to its former Peace and Security (Our cheife and onely end) from those whom they have trusted, though*

We cannot receive it in the place where We appointed. And for the better incouragement of those Members of either House to resort to Us, who may be conscious to themselves of having justly incurred Our displeasure by submitting to, or concurring in unlawful actions; And that all the World may see how willing and desirous We are to forget the Injuries and Indignities offered to Us, and by an Union of English hearts, to prevent the lasting miseries which this Forraigne Invasion must bring upon this Kingdome, We doe offer a free and Generall Pardon to all the Members of either House, who shall at, or before the said twenty second day of Ianuary appeare at Our City of Oxford, and desire the same, without Exceptions: which considering the manifest Treasons committed against Us, and the condition We are now in, improved by Gods wonderfull blessing to a better degree then We have enjoyed at any time since these distractions, is the greatest instance of Princely and Fatherly Care of Our People that can be expressed, and which Malice it selfe cannot suggest to proceed from any other ground. And therefore We hope, and are confident, that all such who upon this Our gracious Invitation will not returne to their duty and Allegiance, shall be no more thought promoters of the Religion, Lawes and Liberty of the Kingdome, (which this way may be, without doubt, settled and secured) but Persons engaged from the beginning, out of their owne Pride, Malice, and Ambition, to bring confusion and desolation upon their Country, and to that purpose (having long since contrived the Designe) to invite and joyne with a Forraigne Nation to ruine and extinguish their owne, and shall accordingly be pursued as the most desperate and malicious Enemies of the Kingdome. And Our Pleasure is, That this Our Proclamation be read in all Churches and Chappells within this Our Kingdome, and Dominion of Wales. Given at Our Court at Oxford, the 22<sup>th</sup> day of December, in the Nineteenth year of Our Reigne. 1643.

GOD SAVE THE KING.

SATURDAY Decemb. 16.

This day was a day of good newes from Morning till Evening. The first was an Expreffe from Dudley Castle, wherein it was  
certified

certified that on Thursday last weeke, about 9 of the clocke at night, the Rebels commanded by Colonell *Greaves* fell in at *Cank* (five miles from *Stafford*) where Colonell *Leveson* was quartered; they skirmished in the street about an houre, till such time as Colonell *Greaves* (the gallantest man the Rebels had) was hurt in the face, and shot in the head, and Captaine *Pudsey* slaine, which made the rest fly; Colonell *Leveson* pursuing and doing execution on them to the very gates of *Stafford*. The number of the Rebels slaine was not then knowne through the darknesse of the night; Colonell *Leveson* lost not any more then two common Souldiers: Captaine *Pudsey* was slaine out-right, and Colonell *Greaves* (by very good information) is past hope of life, by much the chiefest man among those Rebels.

This newes was accompanied with the like from *Chester*, whence an Expreffe came to give us intelligence, That on Sunday last in the afternoone, about 100 of the Rebels Horse came about a mile and an halfe from *Namptwich* neare *Stoke*, where Colonell *Marrowes* Regiment of Horse (consisting of many gallant young *Cheshire* Gentlemen) gave Major *London* the meeting, and after a short bickering tooke *London* Prisoner, and about 12 more, sixteene were slaine in the place, and the whole party driven backe with a shamefull Rout into *Namptwich*, the Rebellion in *Cheshire* hath had its full raigne, and is now (thankes be to God) at the last gaspe.

And within two houres after, Letters came from the Lord Marquesse of *Newcastle*, advertising us, That yesterday was seavennight Decemb. 17. Sir *Francis Mackworth* with 500 Horse and Foot, and some Canon, came before *Wingfield Mansour* (a House of the late Earles of *Shrewsbury*) strengthened with a strong embattelled wall of 15 foot high and 10 foot thicke. The Rebels refused to yeild it up upon Summons, whereupon Sir *Francis* played upon it with his Canon, but (through the great strength of the wall) did not much harme to the House. At length upon exchange of the body of a Gentleman slaine by the Kings Forces, for one killed neare the walls, who could not be brought off, some words passed; where Sir *Francis* told them, that if yet they would surrender, they might



might finde favour, which offer was soone embraced; and after a short Treaty they were allowed to march away, leaving all their Armes behinde them, being about 160, with good store of Ammunition, and above three moneths provision, all which was taken in the House, which through its strength and scituation, standing in the middle way betwixt *Derby* and *Chesterfield*, will be very advantageous to His Majesties affaires.

Nor are all the good tydings by land. But (which is the cheife Newes of this Weeke) this evening we had certaine intelligence of 3 shippes come into *Dartmouth* with no lesse then fifteene thousand good Armes, and above 400 barrells of powder, for His Majesties service, which had they come to the Rebels, would be 30. thousand at least, but we are content with fifteene thousand, because we know 'tis true.

And at the same time we were advertised that just as Sir *William Waller* approached *Arundell* Castle, the Governour had taken in more Ammunition and March from *Weymouth*. Who going up into the Castle caused a house to be fired, instantly there came staring 4, or 5, Rebell Commanders, and were seized by the Garrison souldiers, who being asked why they came thither? answered that Sir *William Waller* bid them fall in where they saw fire. Soone after this a barne was fired, and 8 more taken in the like manner, one of them they call the *Devill with one legge*, a famous Enginier, but (poore *Devill*) he was too busie with the fire.

The *Londoners* in print this weeke have beene pretty copious; somewhat heightned by Sir *William Waller* at *Alton*.  
 1. They say, That a Troope of the *Marquesse of Newcastle* Horse have submitted to the *Lord Fairfax*, (They were part of the *German Horse* which came over in the *Danish Fleet*.)  
 2. That the *Lord Wilmot* hath beene dead five weeks, but the *Cavaliers* concealed his death, (remember this.)  
 3. That Sir *John Urrey* is dead and buried at *Oxford*, (He died the same day with the *Lord Wilmot*.)  
 4. That the *Cavaliers* before they have done, will Hurrey all men into misery, (This quibble hath beene six times printed, and no body would take notice of it; Now let's heare of it no more.)  
 5. That all the

*Equation*



Cavaliers which Sir William Waller took prisoner (besides 500) took the Nationall Covenant, (yes, all he took (besides 500) took the Covenant.) 6. That 2000 Irish Rebels landed in Wales; (you call'd them English Protestants till you cheated them of their money.) 7. That Sir William Brereton left 140 good able men in Hawarden Castle, ('tis the better for Sir Michael Earney who hath taken the Castle.) 8. That the QUEENS hath a great deafnesse, (thou hast a great blister on thy tongue.) 9. That the Cavaliers burned all the Suburbs of Chester, that Sir William Brereton might finde no shelter to besiege it, (there was no Hay-rick, and Sir William cares for no other shelter.) 10. That the Irish Rebels at Mostyn are such as they call Roman Catholikes, (and yet you say the Cessation was betwixt these and Roman Catholikes.) But then the SCOTTISH DOVE (there are Doves in Scotland) and he sayes (11) That Sir William Waller intends, God willing, to come ere long to Oxford, (his nearest way will be to come by Basing and Round-way-downe.) 12. He sayes, That the Parliament doth presse none to their Army but such as cannot be trusted to be at home; And another sayes, The Lord Generall hath scarce ten pressed men in all his Army, (looke upon one another.) 13. That Hawarden Castle had but 40 men in it when the Cavaliers took it; Another told you, There were 140 lusty stout fellows in it; (for shame, Gentlemen, conferre notes.) 14. That Colonel Norton at Rumsey took 200 Prisoners and upwards, (I saw them counted, they were just two Millions.) 15. That the Lord Lothian is close Prisoner in Bristol, because he was the Scottish Ambassadour, (the Scottish Ambassadour; 'tis a handsome expression.) 16. Then the Dove hath this sweet passage; O Antichrist, thou prophane wretch, sonne of the Devill, that dar'st scandalize Gods Saints, dar'st thou call that Loyall Subject Master Pym a Traitor, whom the wisest of your bellish brood could never Charge in any one particular? (yes, pretty Pigeon, he was charged with 6 Articles by His Majesties Attorney Generall.) 17. Next he sayes, That Master Pym died like Moses upon the Mount, (he did not die upon the Mount, but should have done.) 18. Then he

he sayes *Mr Pym dyed in a good old age like Jacob in Egypt.* (not like Jacob, yett just as those dyed in Egypt in the dayes of Pharaoh.) 19. That *this Parliament is the most honorable Parliament, and such a Parliament as the Christian world honours above all Parliaments, (Pretended Houses)* 20. That *the Earle of Northampton was knocked in the head, having one Crucifix in his pocket, and another about his necke, (there is a pretty thing to got about your necke.)* 21. That *the Earle of Carnarvon, the Lord D'Aubigney, and the Lord Faulkland, dyed miserable spectacles of Gods wrath, (Sirrah, remember Pym was a great Lyar.)* 22. That *the Kings Judges have condemned many Lords and Gentlemen guilty of High Treason, and doe now begin to keepe an Assize by Circuit, (O, Master Pigeon, have you found it at last, To your prayers quickly.)* Then a very new Author (\*twill be a week old on Monday) calls himselfe **A WEEKLY ANSWER TO MERCURIUS AULICUS;** and He sayes (23) That *he onely writes so Undiscerne those who love the truth (let His Majesties words alone, you see you cannot spell them.)* 24. That *the Lord Hopton sent out a Warrant three weekes since, which cost many of his men their lives, and made the rest runne for shelter to Arundell Castle, (a very pretty occasion to take a Castle.)* 25. That *Prince MAURICE is but a word now, for there's no such man alive, that Prince having bene these five weekes in LYMBO PATREM, (Oh horrible! 'tis a very new Synod-man; one Lye in false English, and another in LYMBO PATREM.)* 26. That *Prince RUPERT hath sent great store of Money and Plate to the Hague. And another sayes (27) That the Cavaliers were ready to mutinie if a good summe of money had not come from the Hague, (these two agree like Lymbo and Patrem.)* 28. That *AULICUS lyes in saying the Train bands would leave Sir William Waller. And yett the SCOTTISH DOVE sayes, That he need not tell us that the London Train-bands have left Sir William Waller, because (saith he) all the Citie knowes they came home to London on Wednesday, (O brave Pigeon, pay him soundly.)* 30. That *the Lord Capells Officers doe take away wrent Horses; They onelyooke one Mare which your Brother Rebells was bugging.*

*Mercurius Britannicus:*

Communicating the affaires of great

## BRITAIN:

For the better Information of the People.

From Thursday the 28. of Decemb. to Thursday the 4. of January. 1643.

**A** *Ulcus* will needs venture his soule upon the other halfe sheet, and this week he lies as compleatly as ever he did in two full sheets, full of as many scandalls, and fictions, full of as much stupidity, and ignorance, full of as many tedious untruths as ever; and because he would recover the reputation of his wit, he falls into the company of our *Diurnalls* very furiously; and there layes about him in the midst of our weekly Pamphlets, and he calls in the few squibs, and the little wildfire he hath, and there you may finde him raging, and railing, and beating his braines against them, and casting out his conceits; and he takes it ill that the poore Scriblers should tell a story for their living; and after a whole week spent at Oxford in Inke and Paper, to as little purpose as *Maurice* spent his shos and powder at *Plimouth*; he gets up about Saturday into a gingle or two, for he cannot reach to a full jest; and I am informed that the three quarter conceits in the last leafe of his *Diurnall* cost him fourteene pences in *Aqua vita*.

*Aulicus*  
but bar-  
renly re-  
created.

He tells us first how his Majesties Forces were at Church on Sunday, December the ninth; at *Shrewsbury*; you may see Religion and Devotion is so rare with the enemy, that if they chance to go to Church, it is *Chronicles* presently in their thing called *Aulicus*: I warrant you they have not bene at Church before this ninth of December, since his Majesties first levied war against his Parliament; for to be sure, if they had, we had heard of it long ago, for this had bene admirable news, tran-

*Aulicus*  
become  
*Chronicles*  
of the  
Wood-  
heads kee-  
ping the  
Sunday.

before the week of the

dent Intelligence, that his Majesties Forces were at Church! But *Adversaries* dare not tell us what doings they had at Church this ninth of December, whether they had *Masses*, or *Common-Prayer*, or whether they had a *Sermon*, or an *Homily*, or whether they had halfe the Mattens in the pew, & the other half at the *Altar*, or whether their Parson were sober or drunk when he begun, & how many Congees he made to the *East*, and how many erections he had, or *standing* up in his passage to the *Letany*.

Burglary  
no Burglary.

He tells us of one of our party, their *prisoner*, that he says committed buggery on a *Mare*, now the truth is, for ought I hear yet, he committed but onely burglary; that is, he got into the *Stable*, and bridled the *Mare*, and was endeavouring to get away; but you may see what a lewd generation they are, and how they interpret every thing into sin; and now they have bestrought them of this kinde of impiety, you shall have them *sinning* with the very beasts of the field shortly, and keeping *Mares* for *breeding* Cavaliers on, and they may do it as lawfully as the *Ladies* of honour may keep *Stallions* and *Monkies*, and their *Bishops* *Shee-goates* and *Gin-nedes*, for they make nothing of such *prodigious fornication*, they make nothing of *Sodomy* and *Gomorrahisme*, especially your *Italianized* Lords, and your *hor-privy* Counsellors that have seen fashions abroad, as *Darset* the Earle, that hath travelled to *Venice* for his sins, and *Lisleston*, that was once Keeper of the *seduced* *Seal*, and had his *Concubines* as common as his *Law*, though I am not able to give you an account of his latter trespasses; perhaps he commits now with unreasonable creatures, as *Antient* says, for I hear he hath a pretty dappled *Mare*, which he keeps for his own saddle: But of all sinners, your *Cathedral men* are the worst, some of your *Prebends* make nothing of sinning with the little singing boyes after an *Anthem*; Oh! this is prodigious lust, which rages after *Organs*, and *Surplises*; I could tell you a strange story of a reverend *Prelate* that you all know, you would little imagine what doings he hath had in his *Vestry*, but I leave this transgression to be inserted in the next *Century*.

Exorbitancies.

He tells us of Doctor *Burgess* his *Oration*, for suppressing daily *exorbitancies*, that the name of *God* be not blasphemed; I warrant you it will be long enough ere any of their *Doctors*, or *Deanes*, speaks against *exorbitancies*; nay, they teach and preach *exorbitancies*; *exorbitance* in *Monarchy*, witness the *Turkish* *Prerogative*; *exorbitance* in *Episcopacie*, witness their *Coaches*, their *plush* *Cassocks*, their monstrous *jure Divino*; *exorbitancy* in *Divinity*, witness their *Arminianisme*,



animes, their Superstition, their Popery; and for reformation of blasphemies, which he sayes the House of Commons put off till another time, it was very convenient, for they intend to reckon for blasphemies upon a score by it selfe, when it shall please the Divine providence to cise that blaspheming generation that are now in Armes against them, unto their barre.

He tells us of one *John Durand Wash-balls*, now a Lecturer; *Wash-balls* *licm*, I could tell thee of *Master Fuller*'s soaps, *Prebend of Salisbury*, and it is true, that *John Durand* was fitt of that trade once, yet none can say but he made good balls then, and it had been happy for this Kingdom, had *Davis* the Barbarian washed the Prerogative onely with *John Durand*'s balls; beleeve it, we had not had a nation in such Malignant suddes as it is now, and I must tell you too, that *John Durand* were an excellent Divine for *Oxford*, for since he is so good at *Washing-balls*, he might do well to rince you, & give you a washing with his Theological soape, for ye are all so foule with *Idolatry*, and so infected with iniquity of all sorts, and so *Dick-Grimed* with lust and filthinesse, that I know nothing fitter to wash your pollutions, then *Master Durand*'s wash-balls; had your Lawne-sleeves, and your surplises had but a scouring with his balls, they had been cleaner linnen, and whiter for the Churches use; but well, why should *Master Durand* shame with his name; one of your best Schoole-men, if I be not mistaken, was his Fathers great Uncle, *Durandus* by name, and for balls, you know *Ball* is an able Divine, a famous writer, you may buy his works at every Stationers, nor is it any discouragement to *Mr. Durand*, that he once sold balls, that is an honest calling in a time of *Reformation*, which is a time of cleansing, and rincing, and scowring, and washing both the Church and State, I tell you it is an honest Trade then some of your Doctors were on, I could name Doctor, &c. was a Tapestier in his younger years, at the Cardinals Cap in *Cambridge*; Doctor, &c. was once a deliver at the Kings head in *Stamford*; and Bishop, &c. was once a Fiddlers boy in a Corporation, that we all know; and Archbishop, &c. was once pimper to the old Lady *Jacob*, and afterwards commenced in the University of *Oxford*, and so clambered up his degrees into an Episcopacy; I could blazen the pedigrees of *Hophary Dapper*, and *Heylin*, and *Cousins*, and *Wren*, and *Williams*, and *Martin*, but I forbear to shew you their originall sins, their staines and pollutions from sixtene to sixty.

He tells us a story of *Master Speaker*, sworne never to be Master of

before the death of the King



21. of June  
1641.

the Roll, and of a Speech the 22. of June, 1641. and a principall Verbe, *Aulicus*, thou mightest do well to leave this enigmaticall kinde of wit, and to jest so as his Majesties liege people may understand thee; for these are conceits calculated for the Meridian of Oxford, or thy owne braine; these are things onely for thy selfe, and some of thy acquaintance to laugh at, who knowes and understands the Dialect of thy brain; and for a Speech the 22. of June, 1641. this is a poore businesse; that thou art glad to be retrograde fully three yeares for making a conceit, Cannot thy wit worke upon December, but upon June onely? Cannot 1641. serve thee, but thou must goe riste into 1641. Beleeve it, if I should look back into former *Janes*, and *Julies*, and *Januaries*, and *Anno Dominis*, I could finde such a Commission sent over to the Irish Rebels under the great Seale, when Sir *Budghin* was not onely Porter at one doore, but *Keeper* at another, I could finde how *Poperie* came in with *Matrimony*; and how *Tyranny* came in with a fine conceit called *Persecutive*; I could finde *Oaths* and *Professions* made in the Kings name in one Declaration, and broken in another; I could finde *Papist* condemned in one *Proclamation*, and raised up in *Armes* in the next; I could finde *Ned Hyde*, the Mountebanke, speaking for God and his Countrey in *July*, and betraying them both in *January*; I could finde *Digby*, and *Deering*, and *Culpepper*, making goodly exhortations in *December*, and printing wicked *Apologies* in *February*. And for the principall Verbe, he tells on, since he will be so Pedantically, to Grammatically ingenious, I shall reply to the Syntaxis of his wit, and tell him of Conjugations, and Genders; this Kingdome is woefully ruined by a Conjugation, by a *Conjugall-Conspiracy*, by a Plot in *Matrimony*; and for Genders, *Henretta* is of the Masculine, though *Adrian* be of the Feminine; and for Declensions, *Catholike-Covenant* is declined, and *Henry* is declining; and *Maurice* is fully declined.

Mistress  
Ven.

Proclamation.  
an.

He tells us, that *Mistress Venus*, in *Windfor-Castle*, sleeps best in the Queenes Lodgings; but he tells us not who sleeps best in her Lodgings at Oxford.

He tells us of the Kings *Proclamation*; and pens it downe to a syllable, in which *Proclamation* there is;

First, free pardon to all that never committed any such crimes to deserve it.

Secondly, there is an *Accusation* against the Kingdome of Scotland, as full of bitterness and wrath, as *Santo Digby* could intuse, and as full

full of subtilty and darke policy, as if *Diego Costington* had cast the skirt of his Spanish cloake over it.

Thirdly, there is a *designe* for setting up an *Anti*, or an *Ansick Parliament* at *Oxford*, where there is a clause, that whosoever shall be willing to withdraw, &c. to assemble themselves at our City at *Oxford*, on *Munday* the 22. of *January*, where care shall be taken, &c. Such care as they take for *Hamilton* and *Lothian*, a care that they take no cold, by keeping them in a good close roome well hung, or Wainscoted, where they shall stay from the 22. of *January*, to the 22. of *February* come a twelvemonth.

This is their great *designe* now of *Rearing up a Parliament*, wherein his Majestie shall first be voted into his *Prerogatives*, and the *Bishops* into their *Monestaries* at *Lambeth*, *Canood Cattle*, *Durham house*: and the *Delinquent Heath*, and *Banckes*, and *Foster* into their old quaires of injustice and oppression againe; I warrant you the next weeke there will come out a *Proclamation* for a new *Synod*, for a meeting of *Lawne sleeves*, and *Surplisses*, and *Cassocks*, and *Tippers*, where you shall have the second part of the *Counsell of Trent*, and *Denniculverings* as bad as the old *Canons*.

A great  
Designe.

#### *The Intelligence.*

**H**is Excellencie hath had good *successes* in that *Bolusella* of *Grosvenor House*, I wish I had such a story of his *Parties* every week; yet this I observe, he never sends abroad, or engages himselfe, but he succeeds honorably; it is pity he is not trying experiments every day, and above all, I have heard that his owne person at *Nevers*, was the best ingredient in that victory, next to the heavenly concurrents: the *Regiments* did exceedingly rejoyce in his actions and exploitings that day, and he shed influences of resolution from himselfe upon his Army to every motion he made; and it was the storie of the *Cinzins* at their returne, how he appeared to the enemy, and themselves, and how he encouraged them in personall approaches; it is pity that *Saint Albans* should containe him now, or that a *Generall* which had so much success in his Personage and motions, should be so resident for want of recruits, &c. It is murmured that some *Commanders* in the Army obstruct our affaires towards *Arundell*; I could wish there were some designe to associate our Officers, as well as our *Counities*: but I hope they will be more honourable and wise, then to let their particulars stand in the way of publike expeditions; methinks the misfortune of *Captaine*

*Hotham*

*Hotham*, and Colonell *Fines* should be wholesome Meditations for these times ; and Armies should rather strive who should succeed upon the enemy, then upon one another; and points of honour are not fit to come into the ballance with publike interests.

The difference betwixt the Earle of *Denbigh* and Colonell *Parfrey* is in composing ; it is impossible for any to go on in their journey, that fall out by the way; but I hope that noble Lord will remember how the Parliament re-estimated him in his honour, and rescued him from the surprisall of some mistakes ; Alas, there is not a difference of ours, but it is a kinde of Auxiliarie and contribution to the enemy, and clasps them closer ; and in these disunions and solutions at home, we let the enemy know our advantages ; and I professe I cannot thinke over honourable on those Lords and Gentlemen that spend time in drawing their swords in their owne tents, when they should be giving Alarms to their enemies.

It is reported that Sir *William Brereton* is in *Nantwich*, some say the Regiments from Ireland, and the rest have besieged him, but I hope he hath a resolution and successe too large for his enemies confinement, and I hope there will be thoughts and designs in some of our Parties towards him, for his services call loud for assistance, and it is good while to preserve things alive in the west of England ; but our doors are all open there yet, and the enemy comes in too freely.

The Irish forces we hear do run away fast from their Commanders, and come not up freely to their services against the Parliament, which is a signe that either their consciences, or their courages faile them.

From *Yorkshire* they say that the Lord *Fairfax* since his last taking of the hundred and twenty horse at *Hembrow*, hath taken the little Fort upon the river of *Ayre* ; you see how this gallant Lord conquers in every element, both in Ayre and water.

From *Lincolnshire* they say *Newark* is besieged by Sir *Thomas Fairfax*s horse, and Colonell *Cromwell*s, and some forces from *Gainsborough* ; I hope they are got so into the Method of besieging and storming their enemies, that we shall soon hear of their successe spreading from *Lincolnshire* into other Countries; and to say truth, the enemy hath had a fair raigne in *Newark*, and its time they were now seised on, I suppose they are ripe and rich in plunder, and in very good case to be pillaged.

Sir *William Waller* is still at *Arundell*, and expects hourly a surrender of the Castle; no reliefe comes yet either from *Oxford* or *Winchester*, a signe either they are very weak, either in their monies or forces, which hath

hath put the lamentable Knight, Sir *Dering* post all his Reihorick, and whereas he used to make speeches, he now makes leatherns boats, new Engines of black jacks & old boats, by which he let down a Messenger from the Castle into the river, who escaped to carry intelligence of their condition, and that Sir *Edward* thinks he shall be convinced of the truth of the Parliam. cause, if they send not presently to help him, & it were very good that the Knight were taken a little, and put for a time in some wholsome or well-affected Chamber, where he might be dieted till he come to himselfe again, for the truth is, he went distracted meerly for an office and a Baronsge, for the man was a reasonable Scholler, and had once as much Greeke and Latine as served him to betray his Country.

*Hopton* they say was advancing towards Sir *William Waller*, but returned again to *Winchester*, indeed I should have thought him a very unwise man to hazard his person any more in the service, for to say truly he hath done his Majestie more good than both his Nephews, and yet they do scarce afford him a fillable of praise or reputation, but you will not beleieve how the man is disfigured in the service, for his face is so blowne up, what with gunpowder, and the title of a Lord, and you can scarce know him to be *Ralph Hopton*.

The new disease is very fore in *Oxford*, and many are sicke, their Physician who hath writ on it, calls it a Malignant seavour: I did ever think if ever they had any disease there, it would be a Malignant one.

*Maurices* forces are beat from *Plymouth*, and the Towne and Garrison have bravely perswaded them to forbear the Siege this Winter; they had almost prevailed with them to leave their Ordnance behinde them.

The Parliament intends to send Sir *William Waller* some Regiments, they must either perswade the City or his Excellency to send forth a reserve, for believe it if he be assailed by considerable powers, the Scene will soone change, and the Scots will not easily recover such advantages in the North, as they shall loose in the South; for I count they that are masters of *Kent*, are almost Masters of *Christendome*.

From *Oxford* they say that *Ashton* the Franciscan, and Governour of *Oxford* is so very deeply wounded with his last thrust, that he recovers but slowly, for the *Ruffians* run him with his Rapier into the very backbone of Popery; this *Ashton* was one of those creatures which whispered so with his Maestie at *Tonke* in the privy chamber, and hanged an honest Citizen of *London*, because he was something a better Protestant than ordinary.

Her



Her Majestie is now taking Order for clothing two hundred servants alike: some of the cloth is provided, the rest and the trimming is yet unplanned, some think they shall be embroidered back and breſt with croſſes and Ave Marias.

They report diversly of *Hamilton*, some ſay he is poſſoned, others, he is ſtrangled, the reſt that he is ſtabbed, indeed we know they abound in vanity, of miſtreſſes, and they have many wayes at Oxford of diſpatch out of this world, believe it if this be ſo, let *Herford*, and *Leam*, and the reſt look to their bodies, for they are reſolved yet I ſuppoſe to have no care of their ſoules: but this is a very ſad caſe at Court, when a noble man that ſtands in the light of any Privadoe, ſhall be ſurpriſed, and in a private chamber end his dayes, and his Funerals ſhall be huddled up.

#### *Doubts and Satisfaction.*

I have diſpatched theſe following doubts, thus:

1. Whether did King or Parliament begin this war?

I answered, the King, for it appears he had it firſt in deſigne, both by his war upon Scotland, & his diſſolving the former Parliament, & his variety of deſignes upon this.

2. Why did the king proteſt ſo againſt war?

I answered, deepeſt outſides are but the deepeſt wayes in State, and made uſe on for advantages upon the people, for we have ſeen them made one day and broke the next, and who can ſay too that his Majestie made them, though they be in his name.

3. Whoſe deſigne had being firſt, the Kings or peoples?

I answered the Kings, for the peoples as it appears is deſenſive and preventive, and was enſlightened and provoked by a preceding and foregoing act of his.

#### *Doubt.*

Whether may the people defend themſelves by Armes?

#### *Satisfaction.*

If not, Chriſtian States were the moſt miſerable in the world, and ſure communities were never made to be diſſolved by the humour, paſſion, and indignation of one, no more than the circle to be whirled about by *Archimedes* foot.

#### *Doubt.*

But we are forbid to reſiſt authority in Scriptures.

#### *Satisfaction.*

I answer, we grant that, but we reſiſt not authority, but Tyranny, and Tyranny is no power nor Ordinance from God, and commands in Scripture run alwayes in a direct line, not in an oblique.

#### *Doubt.*

But the ancient Chriſtians rather ſuffered, than took Armes.

#### *Satisfaction.*

I answer, they were not then formed into States, and Kingdoms, though they were numerous, but we ſee when once they were eſtated with Laws and Liberties, as in France, Holland, Scotland, Germany, they made no queſtion to defend themſelves.

#### *Doubt.*

But Kings are ſacred names in Scriptures, &c.

#### *Satisfaction.*

I answer, but there is ſcarce any thing ſaid of Kings, but it is ſpoken of other ſubordinate and inferior powers, and many phraſes of ſubjection and authority in the old Teſtament is onely reſpective to the people of the Jews.

The next weeke I ſhall come up cloſer to our differences, and ſolmes.

Printed according to Order for G. B. and R. W.



The Siege of Plymouth removed.

The Cavaliers of Bover Castle routed.

The Tansier Commanders surprised.

The Lord Hopton appearing and retreated.



**Mercurius Civicus.**  
**LONDON**  
**INTELLIGENCER:**

OR,  
Truth impartially related from  
thence to the whole Kingdome,  
to prevent mis-information.

From Thursday Decemb. 28. to Thursday January. 4. 1643.



O ascribe the events and successes of warre unto chance or fortune, favours rather of Heathenisme and Atheisme then Christianity, we must therefore ascribe the late prosperous Atchievements obtained by the Parliaments forces in severall parts of the Kingdome, to proceed from the all-disposing providence of Almighty God, who hath beene graciously pleased

Kk

to

to behold us in our meane and almost despicable condition, when the Antichristian enemies of his truth and people thought to have swallowed us up, and have over-powred us by their potent and numerous Armie. I shall not need to report the severall successes of our Forces at *Grafton-house*, *Gainsborough*, and other places, they have beene already often published. But for as much as the providence of God is as really conspicuous in *minimis*, that is, in the managing of Actions of an inferiour nature, as of affairs of greater and more sublime importance, I shall at this time present the world with some observable passages and proceedings of our Armies, which although some may esteeme them of little weight, yet *ineff sua gratia parvis*; and many such like undertakings may in a short time be much availeable unto the Parliaments and Kingdoms affairs.

And first, I shall impart the successe of that magnanimous and experienced souldier, Captain *Clarke*, one of the Captains of the Garrisons of *Northampton*, who advancing from thence with a party of horse on Friday last, Decemb. 29. and comming to a place called *Brandon*, within two or three miles of *Towfister* in that County (according to former intelligence) sprung a Covie of Prince *Ruperts* Commanders and Officers (being indeed the greatest part, if not all of the enemies Commanders of their Garrison of *Towfister*) one whereof was a Lieutenant-Colonell, and an other a Sergeant-Major, with their horses; and a malignant Parson of that County, who was in their company, surpris'd them as they were playing at Cards; (for you must know, that this is the greatest devotion that these Time-servers use at the good season of Christmas, which they account the most solemn time of the yeere). and interrupting their pastime, carried them all prisoners unto *Northampton*: So that the poore Souldiers at *Towfister* are now much perplexed and disanimat-ed for want of Commanders; and were a considerable party of the Parliaments Forces sent to besiege that place, it is conceived (that by reason of their present distraction) they might with lesse hazard and danger then heretofore get possession of that Towne, which is of great consequence in those parts, and might prove a more speedy meanes to free that County (especially the most religious party in it) from the plunderings and inhumane actions of the Atheisticall Cavaliers.

Another considerable action was performed by a party of Dragoons,

goons, who being the last weeke sent out from *Windsor* Castle, they advanced as farre as *Reading*, and having come within less then halfe a mile of the Towne, and faced the enemy there, they entered the Townes of *Twyford*, *Hurst*, and *Okingsham*, which is more then had beene done before by any of the Parliaments Forces since the enemies firing of them, and tooke there divers of the enemies in les, as also foure high Constables, who were gathering contribution money for the *Reading* Cavaliers (they having then collected the summe of fourscore pounds, which the said Dragoons tooke from them, and brought it (together with their prisoners and horses) unto *Windsor* Castle.

Also on Wednesday last, being the Fast day, another party were sent from thence, who coming into *Stokes*, about foure miles from *Windsor*, had intelligence of a great Feast which was that day to be kept at the house of a notorious malignant in that Towne (contrary to the Proclamation of his Majesty) who had accordingly invited all his malignant neighbours unto it; but they being assembled, and preparing to sit downe, our Forces came in upon them, and having laden a Cart full of their provision, which they had made ready for dinner, with great store of Sacke and Claret, and other sorts of Wine, dispatched it to *Windsor*, and brought away with them three men (of the twenty there present) for examples to the rest, viz. The Master of the house, the Parson of the Towne, and another active malignant, who are since committed to the Castle; but for the provisions of meat and wine, it was disposed unto the Garrison Souldiers the next morning.

On Sunday last, Decemb. 31. an Order of both Houses of Parliament was read in severall parish Churches in and about *London*, wherein it was desired, That all such persons who were Adventurers for lands in *Ireland*, should meet at Grocers Hall on Thursday following, January 4. to consult about severall Propositions which should bee then taken into consideration concerning the best and most likely means to aid and assist such of the British Forces in the Province of *Ulster*, who doe as yet oppose the unjust cessation in *Ireland*, and for the further prosecution of the war against the Popish and blood-thirsty Rebels there.

The last intelligence from *Cheshire* is, that Sir *Wil. Brereton*s forces doe as yet continue at *Nantwich*, *Wem*, and other places about

*Cheshire* and *Shropshire*; and that the treacherous surrender of *Bishton* castle, a place of extraordinary consequence in *Cheshire* hath much retarded their prosperous proceedings in those parts. It is also further certified, that Captaine *Steele* who perfidiously delivered up *Bishton* castle to the enemy (as hath been formerly related) had also conspired with the Cavaliers to betray *Namptwich* into their hands; which he endeavoured to accomplish after this manner: he first caused himselfe to be laid into a Cart, like a wounded or maimed Souldier, and then advised them to guard him with a party of Horse to *Namptwich*, and that a considerable number of Horse and Foote should follow immediately after them: That upon their approach to *Namptwich* the enemies souldiers should request the guard there to let in one of their Commanders who had beene wounded, and afterwards they were to rush in and enter the Towne, and the rest to follow after them, which was performed according to the contrivance. But the faithfull guard at *Namptwich* not onely refused to let them passe, but also, laid hold of this impostor, and discovered him, tooke the party of Horse, and prevented the rest from entrance; but the said Captaine *Steele*, for this and his other cowardly and treacherous surrender of the Castle was adjudged to be shot to death, which was accordingly performed according to his demerits, the next day. A just reward, for his dealing so perfidiously and treacherously with those who had intrusted him with a place of so great consequence.

The same day it was certified from *Suffex*, that *Pr. Rupert* and the Lord *Hopton* was advanced with a great party of Horse and Foote against Sir *Wil. Waller*, and were come within 5 miles of him; whereof he having intelligence, advanced presently to meet them, and by the assistance of God it is not doubted but he will be able to oppose them. Some then informed, that they were engaged in fight, but of the certainty thereof you shall heare further hereafter.

His Excellency the Parliaments Lord Generall came this evening to Towne, to consult with the Parliament concerning the most convenient waies of recruiting and supplying his Army with necessaries for his advance towards *Windsor*, which he intends shall be very speedily, upon the coming of the associated forces unto *Newport-pannell*.

On Saturday Decemb. 30. there came forth an Ordinance of Parliament,



liament, to this effect: That whereas divers Mannors, Lands, Tenements, and Hereditaments, of Papists, Delinquents, and ill affected persons in divers Counties, Cities and places, within the Realme of England, Dominion of Wales, and Port and Towne of Barwicke, by Ordinance of Parliament are, and others hereafter may be sequestred, out of which there are sundry free Farme rents, and other payments due to His Majesty, the Queen, and Prince. And whereas the said Lords and Commons had passed an Ordinance of the 21 of September last, for the seizing upon, and receiving for the use of His Majesty, and the Commonwealth, all His Majesties, the Queenes, and Princes Revenues, of what nature or quality soever, to the end that all distractions and confusions of accounts may be avoyded and prevented; The said Lords and Commons doe ordaine, That all and every the rents, summes of money, and other duties any way due to His Majesty, the Queene, or Prince, chargeable upon, or issuing forth of any Mannors, Lands, Tenements, or Hereditaments, that are or shall be sequestred as aforesaid, together with all the arrears thereof, shall be from time to time paid and delivered to the severall Receivers that are or shall be thereunto appointed by the said Ordinance of Parliament of Septemb. 21 last, or the Committee for the Revenue within the severall Counties, Cities, or places aforesaid.

On Munday, Januar. 1. to begin the yeere with good successe, we had intelligence from Rutlandshire, that the Cavaliers of Bevercable in that Countie, sent forth a party of 120 horse, under the command of the Governour and Sergeant-major Plunket (one mentioned in His Majesties Proclamation in the beginning of the Parliament for a notorious Irish rebell, and it seemes now is come over to fight in England for the Protestant religion. These Forces came to a Towne called Cotsmore in Rutlandshire, to plunder them of their cattell and goods, for their affections to the Parliament; the report of which designe comming to Barly-house, where a small Garrison was newly entered for the Parliament, 60 of them under



he command of Lieutenant *Allen* advanced to meet the enemy, which were twice as many as themselves; but before they could come, the Cavaliers had plundered the Towne, and were driving a way their prey, in a most insulting manner as they used to doe, not being content to rob the people, unlesse they also blaspheme the God they serve, as it is credibly informed, the major did, who in a deriding manner asked them where was their God, could he not save their Cattell from their enemies, and told them the Parliaments Forces durst not meete them, and if they did, they would fight with them though ten to one. By this time the Parliaments Troope came neere, sent six to skirmish with them, who were driven backe by a greater number of the enemy; but ours got betwixt them and their Quarters, and so compelled them to fight; Major *Plunket* charged the Lieutenant, but was shot for his labour (though he shot the Lieutenant in the thigh) and had his head cleft, and was unhorsed. The Lieutenant still leading on his men bravely, they fought as stoutly untill they had routed the Cavaliers, tooke of them 45 prisoners, 42 horse, and slew seven of them on the ground. All which was done with the losse of one man; some say, that the Governour himselfe was cut in the face, but it is certaine they rescued all the Cattell and plunder; most of the Cattell the enemy had taken from Sir *Tho. Harveys* house. This skirmish occasioned a rumour this day in *London*, that the said Castle was taken by the Parliaments forces, but notwithstanding it is hoped it will not be long before it be effected, and that the said Countie and Darbyshire will be freed from the plundering and rapines of the Cavaliers, either by the Scots entrance into England, which (as the last Letters from thence affirme) will be punctually upon the day appointed, and so cause Generall *King* to desert his plundering achievements in Derbyshire, and to returne into Yorkshire; or else by the E. of Manchester, and Sir *J. Meldrums* joynning together, and falling upon him.

On Tuesday last, January 2. the three Regiments lately returned from Sir *William Waller*, viz. the Red Regiment of *Westminster*, under the command of Colonell Sir *James Harrington*; the Yellow Regiment of Auxiliaries under the command of Colonell *Titchburne*; and the Greene Regiment under Colonell *Whitchcock* kept a solemne day of thanksgiving unto Almighty God in Christ Church for their safe returne home: there preached before them Master

*Wil-*

*William Bridge* of Dartmouth in the forenoone upon *J<sup>an</sup> 5. 1. 23.*  
 And for a further enlargement of their thankfulness unto Almighty  
 God, the contents of a Letter from *Plimouth* was there read to this  
 effect, That upon the 24. of December last at night, *Colonell*  
*Jam<sup>es</sup> Wardlaw* hearing of a designe, that the enemy had to storme  
 the next day, caused all such persons that were able to beare Armes  
 in the Towne to stand upon their guard, and drew forth the greatest  
 part of his Forces in the night, who cast up a sconce against the  
 enemies trenches, and in the morning sent out a party upon the for-  
 lorne hope, who skirmishing awhile with the enemy, began to re-  
 treat, whereupon the enemy supposing they had none to second  
 them, followed them, till at last the rest of the Governours Forces  
 appeared for their reliefe; and after a fierce incounter betweene  
 both parties, they inforced the enemy to retreat with the losse of  
 above a thousand men, there being 660. left of the Cavaliers behinde  
 sicke and maimed, and not able to crawl out of their Trenches: so  
 that the Towne is now relieved, notwithstanding that the Ships  
 which were long since sent from *London* for the reliefe of it, have been  
 beaten backe with contrary winds.

It was also further certified, That the enemy in their retreat to-  
 wards *Exeter*, fired most part of the Hay and Corne for eight or ten  
 miles about the Towne. The Countrey may see by this what mis-  
 eries they are like to suffer by permitting these Incenfiaries to har-  
 bour amongst them. The well-affectd Gentlemen, and others of the  
 Westerne Counties, are much encouraged by the raising of this siege,  
 and are now upon a designe to raise Forces to free them from the  
 plundrings and rapine of the Cavaliers.

Both Houses of Parliament have passed an Ordinance for the abate-  
 ment of the Excise of Tobacco; That such Tobacco as came from  
 the English Plantations, the Excise whereof was formerly at foure  
 pence the pound, shall be now two pence; and such sorts of Tobacco  
 as were at two pence the pound Excise before shall be abated a peny  
 in the pound for Excise.

By Letters from *Arundell* dated January 2. it is informed to this  
 effect: Sir, I conceived, that before this time I should have given you  
 an account of the taking of *Arundel-castle*, but it is so, that they doe  
 as yet hold out, though we expect daily to have it surrendered, it  
 being impossible they should keepe it long by reason of the want of  
 pro-

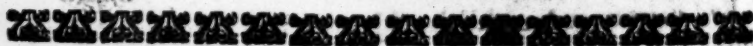
provisions; which is thus confirmed by souldiers who came from the Castle on Sunday last, who being examined, confessed, that they had spent all the Cattell, both Oxen and Sheepe, which they had at first taken into the Castle, and had onely a small quantity of bread left, which they are now forced to feed upon, mingling some Water therewith. We heare that some of the souldiers have escaped out of the Castle and gotten over the river in a boate of Leather, which they had made and contrived in the Castle for that purpose. Sir *Wil. Waller* had intelligence this day of the approach of the Lord *Hopton*, and accordingly provided to entertaine him, but they onely facing our Forces with a great party of horse, retreated back to *Winchester*, without doing any thing for the reliefe of the Castle. Sir *Wil. Waller* also this day summoned all persons in the County of *Sussex* who were able to beare Armes, from the age of 16. to 60. to appeare at *Lewis*. His Army is now above ten thousand. This is all for the present; by the next (God assisting us) I doubt not but to give you an account of our possession of the castle.

On Wednesday, January 3. Upon the desire of the house of Commons this day imparted to the Lords, that the Archbishop of *Canterbury* might be brought to a speedy triall; it was resolved upon, and appointed, that he should be brought from the Tower of London into the Upper-house of Parliament on Munday next, Janua. 8. to answer the Articles and charge of high treason exhibited against him.

The Yellow and White Regiments of the Trained-bands of London under the command in chiefe of Col. *Browne*, are to advance out of London this present Thursday January 4. unto the further assistance of Sir *W. Waller*. It is the prayer of all well affected persons that God would prosper their undertakings, and give them a victorious returne.



Printed according to Order.



London, Printed for Thomas Baw, and J. P. 3. 1643.

m  
y  
d  
of  
ne  
d  
r,  
e.  
d  
y  
o  
e.  
of  
o  
ll  
e  
r  
-  
d  
o  
r  
-  
e  
r  
s  
-  
e  
s  
d





**T**His *choicely* learned and *accurately* laboured  
Treatise I cannot let passe with a bare *Impri-*  
*matur*: but must adde, I am confident, that, as it  
will serve (most seasonably) both to correct the  
licentious *surfets* of the Presse by its example, and  
*uncheate* the *masquery* of the times by its use, so can  
it not but much delight the Reader with its variety  
both of *story* and *conceipt*.

*Charles Herle.*





11

# THE HYPOCRITE DISCOVERED AND CVRED.

The Definition The Kindes The Subject The Symptoms	}	Of Hypo- crisie.	}	The Prognosticks The Causes The Cure	}	Of Hy- pocrisie.
---	---	---------------------	---	--	---	---------------------

A

## DISCOURSE FVRNISHED With much variety of Experimentall and Historicall observations, and most seasonable for these times of happy designe for Reformation.

*In two Bookes.*

By SAMUELL TORSHELL.

With an Epistle to the Assembly of Divines, about the  
discerning of spirits.

---

1 J O H. 4. 1. *Beloved, believe not every spirit, but try the spirits, whether they  
are of God,*  
 1 C O R. 12. 10. *To one is given by the Spirit the word of wisdom; to another,  
discerning of spirits.*

---

Ordered, Novemb. 24, 1643. that this Booke be printed, for John Bellamy.

JOHN WHITE.

Imprimatur, Edm. Calamie.

London, Printed by G. M. for John Bellamy at the Signe of the  
three golden Lyons neare the Royall-Exchange, M. D C. XLIV.



R  
7

h  
C  
g  
m  
m  
b  
f  
y  
w  
m  
b



TO THE  
REVEREND AND LEARNED  
*Prolocutor, the Assessors, and the rest of the*  
*Reverend Divines, in the Honorable and Reverend*  
Assembly now sitting, by the Ordinance of our High  
Court of PARLIAMENT.

**I** Have ventured forth a tender piece, which is not likely to escape the censure of such as are guilty, whom perhaps it may make to *smart*; and therefore it will need the *patronage* of such as are *very discerning*, and *very sincere*. Such I esteem you, and from my very soule doe bleffe God for you, and have hopes that God hath in it his thoughts to refresh this poore and torne nation, and the Churches, because he hath given *courage* to so many able and godly *Divines* to meet together, though *threatened* with *Proclamations* to the contrary, and being met, a *sweet agreement* in common principles and the love of the truth, though *prophesied* of by ungodly, wanton and prophane witts, that they would presently breake asunder through variety of opinions. Truly if you had brought with you that *pride* and *pomp* which we were wont to see in our former *mock-Synods* and *Convocations*, we might have expected that before this time you should have been the *division* and *scorne* of the *Prelaticall* and *Atheistickall*

## The Epistle Dedicatorie.

party. But for ever blessed be the name of God, for that *sweet condescension*, for that *humble and resolved subjection* unto light, for that *diligent and holy pursuit of truth*, which all-together doe promise an happy issue of your meeting. Goe on with your *prudent and holy debates*, and the Lord so blesse them and crown them, that your *advice* being lay'd before our great and high Court, they may under God settle upon us the glory of all the *Ordinances of Christ*, and remove every *burthen* which the *tyranny of abused Episcopacie* had layd upon us. I call their courtes *tyranny*, and their Impositions *burthens*, as having had thorough the happinesse of these late times, better meanes and opportunity to *discerne* and *weigh* them: for let me *speake freely*, and as becomes us now that the hand of God is so much out against the nation, let me *speake humbly*, I confesse my *thoughts* were heretofore more *favourable*, as walking according to those principles I had received in my education. The truth is, though I never thought *Episcopacie* to be of *Divine-right*, as it was *proudly* chalenged, yet I looked upon it as the most *antient* and most *prudentiall way of government*, and so obeyed it and spake well of it, though not its mad and furious wayes, for I ever protested against their *Altars* and their *cringes*, their suppressing of faithfull and painfull *Preachers*, their *discouraging* and *undermining* of the *power of godlinesse*, their wanton and profane abuse of the high and dreadfull censure of *excommunication*; yet in a generall conformity to such things as I conceived were by law established, I obeyed it, as thinking it to be a sin not to have done so. I will not be ashamed to put those *charitable thoughts* I had (for so I will call them, and so my own conscience after I examined it, doth call them) among the *errata* of my life. The reading of *Cyprian*, first made me stumble in the point of *Episcopacie*, but afterwards when I met with *M<sup>r</sup> Whites learned and serious Speech* against it in *Parliament*, which was afterwards *printed*, to the great good I believe of the *Kingdom*, as no doubt inviting many to look into that point, which they had not formerly studied

## The Epistle Dedicatorie,

died, I was fully convinced of the *inconveniencies* and *mischiefs* of it among us.

It may be the *wisdom of this generation*, will account it an *unwary* and *imprudent* part in me, to expresse my self so *freely* and so *nakedly*, in a time when all the religious endeavours of our *Parliament* run such a dangerous hazard, and when the *violent Popish Counsels* drive on with such advantage; and I confesse that in such a *throng of accidents and occurrences*, wherein a man may easily *lose himselfe* and *misse the times* he would faine meet and *comply with*, it were better to *stand still* till the *times* found and came up to him: but give me leave to breath out a *sad thought* or two, I much doubt we shall not meet those *good times* we look for, for as some *Declarations of Parliament*, and some other *Books* formerly and of late, have made it manifest, that there is a *designe* for the *readvancement* of *Popery*, so I feare the *counsells of God* are that way for our tryall, I meane the *word of prophecie* in the eleventh chapter of the *Revelation*, concerning which thing I professe I have not seen Mr *Mead's* argument satisfied, That *that slaying is yet to be expected*. I should with all my heart say *Amen* to the contrary opinion, and should be glad to be found in an *error* in this thing, and I hope I am in one. Howsoever, this opinion is so far from *weakening* and *disengaging* of me, that it carries me on more *effectually* and *resolvedly* in the good liking of all the present *attempts* for *Reformation*; for by comparing the *Prophecie*, with the late and present *motions* of *Ireland*, of the *Kings-Army*, and of some *Princes abroad*, I have collected that whosoever runs all along to the end of the *course* with the *Court-Counsels* and *Armie*, must be a *Papist* at last whatsoever he be now, or whatsoever his thoughts be yet.

Upon these considerations, I had once resolved to have brought my *Hypocrite* before the *Parliament-barre*, and in an humble *Dedication*, to have *Indicted* it before them, the *grand-state-Hypocrisie*, I had drawn up some *Articles of Impeachment* to that purpose, but this very weeke, while I was thinking of it,



## The Epistle Dedicatorie.

there came abroad, besides Mr *Prinnes* Book, (*The Favourite*,) another *Discourse*, to my apprehension very cleare, serious and weighty, I meane, *The Myserie of Iniquity*, whereby I was happily prevented.

Being hereby diverted, I have applied my self to you, *Fathers and Brethren, Reverend and Beloved*. Much depends upon your advise for the promoting of *Reformation*, which notwithstanding what I have said and feared, and for ought I know, may have an *happy progresse*, and oh that it might have so, without interruption or prevention. To this purpose your inspection and care will be very needfull, that while *unworthy, corrupt and scandalous* men be very deservedly shut out of one doore, they or as bad as they get not in again by another.

There is a *necessitie* of a *publike and standing-Ministerie*, as our Lord *Jesus* took care for it, *Ephes. 4. 11, 12*. so he would not immediately instruct *Cornelius*, but remits him to the *Ecclesiasticall Ministry*, namely to *Peter*, who must tell him what he was to doe, *Acts 10. 6*. And though it pleased him extraordinarily by an *heavenly vision* to convert *Paul*, (in which regard he saith, *he received not the Gospell of man*) yet he so far honoured the *Ministerie*, that he sent him to *Ananias*, to tell him also what he must doe.

There must be some, that must have power to *open* and *shut* the *doore of entrance* into *Ecclesiasticall Ministry*, else some will get in, that care no otherwise for the *Priests office*, then that they may *eate a peece of bread*<sup>a</sup>: others will creepe in to corrupt and pervert the *Congregation*, *privily bringing in damnable hereses*<sup>b</sup>, *speaking perverse things to draw away disciples after them*<sup>c</sup>. For the prevention of which, *as to one is given by the Spirit the word of wisdom*, to another the word of knowledge by the same Spirit, to another prophetic, so there is given to another discerning of spirits. This *Διδακτικὴ προνομή*, the gift of discerning of spirits, was principally the prerogative of the *Apostolicall times*, an extraordinary faculty that then the *Apostles*, yea and some private men

AA. 9. 6.

a 1 Sam. 2  
36.

b 1 Pet. 2.  
1.

c AA. 20.  
30.

1 Cor. 12.  
10.

## The Epistle Dedicatorie.

had from God, to detect and convince *fanaticall spirits*. Some excel'd others in this. It seemes *Peter* was more able to discern then *Philip*, for *Simon Magus* joyning himselfe to the Church continued with *Philip*; but when *Peter* came to *Samaria*, he presently discerned and discovered him, that his heart was not right in the sight of God, but that he was in the gall of bitternesse and in the bond of iniquity<sup>b</sup>. This gift *Peter* also exercised another time about *Ananias*, who pretended to like well of the Apostolicall fellowship, and the Christian Communitie which was thought requisite for those times, but he lyed to the Holy Ghost, and *Peter* found that *Satan* had filled his heart<sup>c</sup>. *Peter Martyr* thinks the Church had then this gift, the better to suppress heresies and corruption in manners, because they then wanted the helpe of the *Magistrates Sword*. And *Musculus* is of opinion that the gift was taken away againe, that the *Scripture* concerning *Antichrists rising* might be fulfilled, for had that gift remained, the *Ancients* would have discerned him, and he could not have *stept in*. I encline to it, that it was a prerogative, and a gift then peculiar; yet in some measure it still remaines, and as he that is much acquainted with *Virgils stile*, and hath his *Genius*, as it were, is reasonably able to judge of a *Poem*, whether it be *Virgils* or no; so those that maintaine much communion with the holy Spirit of God, and know much of his working, may discern somewhat farre of others. So the very private Christians of *Alexandria*, soone found and dis-relished the corrupt Bishop, whom the Governour had substituted in the place of Orthodox *Athanasius*. And why else doth *S. Iohn* write generally for the use of the faithfull<sup>d</sup>; *Beloved beleeve not every spirit, but try the spirits whither they are of God; because many false Prophets are gone out into the world*. And *S. Paul* warning and advising the standing Ministry, assembled at *Miletus*, speaks unto them thus; Take heed to all the flocke, for know this, that of your owne selves shall men arise, speaking perverse things, therefore watch. The *Ancients* since the *Apostles* times tooke and used this liberty.

<sup>a</sup> Aq. 8. 13

<sup>b</sup> Aq. 8.

<sup>c</sup> 10, 21, 23.

<sup>d</sup> Aq. 5. 3.

Theodor:  
Hist. l. 4 c.  
19, 30.

<sup>e</sup> 1 Joh. 4. 1

<sup>f</sup> Aq. 10.

<sup>g</sup> 23, 29, 30.  
31.

## The Epistle Dedicatorie.

ty. Not onely the *Fathers* in the *Trullan Council*, judged many of the opinions of *Origen*, *Dyd mus* and *Evagrius* to be *παρορεαι*, *mentis deliria*, and call'd others of them *ὀνειρώξεις*, *dreams*. But other *Councils* judg'd *persons*. And *Athanasius* in particular notably discerned *Arrius*. *Calvin* of late was singular this way, and so have been some few *reverend Divines* and others, whom we have knowne. Indeed it is proper and most necessarie, as *Beza* observes, for *Rulers* in Ecclesiasticall Discipline.

I onely offer it, and submit it to your grave judgements, whether that place of the *Apostle*, *1 Cor. 14. 29, 32.* doe not in some part hold out this point unto us, where he saith, *Let the Prophets speake, two or threc, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace; For yee may all prophecie one by one. And the spirits of the Prophets are subject to the Prophets.* That the *Apostle* speaks not there of the promiscuous Assembly or whole Congregation of the godly, but onely of a certaine order of them, who were called *Prophets*, to me appeares unquestionable, seeing hee had said before, *God hath set some in the Church, first Apostles, secondarily Prophets, &c.* Are all *Apostles*? Are all *Prophets*? This we generally hold against the *Photinians*, who deny a necessitie of calling, and make it lawfull for any *Christian man* to preach or prophecie. What order these *Prophets* were, it may be we are not certaine. Whether they were the ordinary *Doctors* or *Teachers* of the Church, such as had the gift of *Prophecie*, that is of interpreting the Scripture. For we may collect it from *Act. 13. 15.* Where we reade, that after the reading of the Law and the Prophets, the *Rulers* of the Synagogue, sent to *Paul* and *Barnabas*, who were then present, saying, *Men and Brethren, if yee have any word of exhortation for the people, say on; That the use was, that some place of Scripture being read, then one of the Doctors arose, and expounded it, and drew some Doctrines or Exhortations from it, and after him another, and so a third, or if there were more Prophets*

1 Cor. 1.  
28, 29.

Socin. in  
Tr. de eccl.  
Theophyl  
Nico aid.  
in defens.  
Socini.  
Schmaltz  
in refut.  
Theof. D.  
Frantz.

## The Epistle Dedicatorie.

phets or teachers there, they spake in course. Or whether they were an *office distinct* from the office of ordinary teachers, namely such who opened the more hidden points, pertaining to Christian Religion; as is intimated, *1 Cor. 12. 28, 29.* and *Eph. 4. 11.* where *Prophets* and teachers are distinguished. But whatsoever those Prophets were, this is it only that I enquire upon the place, what judging it is that is there spoken of, and what subjection of spirit. For though the *learned Camera* be absolute in it, that the Apostle deales not there *de probatione seu discretionis spirituum*, but only speaks of *order*, that the *Prophets* assembled had authoritie (when it may be two or three might rise together) to appoint who should speake, and in what order, and the rest to be silent. And though I grant this may be the *speciall intent* of the place, because of the Argument that follows, *Ver. 33. For God is not the Authour of confusion* (or tumult) *but of peace, as in all Churches of the Saints* (i.) according as it is the use and custome of the rest of the *Churches*, with which the Apostle would have that of *Corinth* (wherein haply were nourished some proud and forward wits) to agree. Yet, may not this also be comprehended, that the Prophets might and were to judge of the spirits of those Prophets, who would be forward to rise and offer to speake: Some it may be out of *pride* and *stomack*; some out of *Envie*, least some others should be delivered of a choice notion before them; some it may be pretending speciall revelation and commission to speake. I doubt not, but even yet, a *privater meeting of Divines* in a *Classis* or *Prophecyng* (as they say they were wont to call the *Monethly Exercises* in *Cheshiere* and those parts, heretofore) but much more such a *godly* and *venerable Assemblie* as yours, may judge not only of the *Doctrine* that is spoken, but of the spirit of him that speakes. Both indeed according to the *Scripture*; yet not neglecting the *gift that is in you*, and that *ability of giving Iudgement*, which God hath trusted you with, as such that *have obtained mercy of the Lord to be faithfull.* 1 Cor. 7.  
The due exercise of this gift and judgment, as it will be necessary



## The Epistle Dedicatorie.

1 Tim. 5.  
22.

Socrat.  
Hist. 1. 5.  
c. 20.

Rom. 16.  
17, 18.

fary in your testimony of such whom you commend unto the Parliament for the furnishing of those *Congregations* that are voided by the absence of such *Ministers* as have either *shunned* or justly fallen under the *censure* of our *High Court* : So especially, if ever you come to recover the *possession* of the *ancient rights of Presbiters* which the *Bishops* had so unjustly and tyrannically invaded ; I meane to be estated in and entrusted with the power of *ordination*, it will be most necessary, to that end that you lay not hands suddenly on any man, which whether it be meant of *Ordination* or *Absoletion*, I find the *Antients* are not agreed. But if the place be understood of *Ordination*, as I have applied it, it is a rock upon which many of our *Bishops* ( I know not whether *All* ) will be broken. How suddenly (to say the best of it ) have their hands been laid upon many, witness the first *Centurie* lately published, and Mr *Whites* pious and learned *Preface*. Methinks many of them upon the perusing of that Book (if it come to their hands ) should say of diverse names there, which they know, as *Martian Arch-bishop* of *Constantinople* said once of *Sabbatius* a wretched and unworthy man whom he had ordained to be a *Presbyter*, *We wish we had rather laid our hands on the briars, then on such heads*. I have in this small *Treatise*, endeavoured some *discoverie*, and have judged such as serve not our Lord *Iesus Christ*, but their own belly, who by good words and faire speeches deceive the hearts of the simple, that we marke them which are contrary to the doctrine which we have learned. Those that I have overtaken, I have marked them *nigro carbone*, and have presumed to shame them before your eyes. I have done it with some liberty of speaking now and then more pleasantly then the majestic of preaching would allow. For I preached the *substrata* indeed some while agoe ; but since furnished it with *storie* and *experiments*. I had not communicated it, but upon the advice and encouragement of some whose judgments I highly esteemie. And indeed I had not put my last hand unto it, but some of my books being rifled, and others even all kept from me through the in-

jury



To the Reader.

jury of the times, and the calamity of those parts; I have presented it to you as it is; The Lord make every path smooth unto you, and prosper you in your way. This is the prayer of

The meanest of your fellow-  
labourers, and your servant

SAM. TORSHEL.



To the Reader.

Good Reader,

**T**He Worthy Authour was pleased to put a valedictory on my poore judgement (it deserves not) to commit and be-trust this his pious and learned Treatise to my view and censure, as a friend. And I having justly encouraged him to make it thus publike, could not but send this testimony also with it, if it may any way encourage thee to reade it. The Argument of it is that, which was much the subject of our Saviour Christs own Sermons in his times: Pharisaicall and outward Hypocrisie. And is as usefull and necessary for these, When Christ hath therefore reassumed his fan into his hand, throughly to purge his floore, Which this Treatise tends to in this Discoverie. The composure of it, is made up of a great variety of elegant, curious and delightfull learning; He hath set forth the cure together with the discoverie, which let every man that reades be attentive to make use of; And by so much the more, by how much, that time is now approaching, of which Christ hath long since said, Behold I come as a theefe, • Blessed is he that watcheth, and keepeth his garments, Least, He walke naked and they see his shame.

THO: GOODWIN.

# ATABLE OF THE CONTENTS OF THE CHAPTERS.

## The first Booke.

### CHAP. I.



He reason and use of the Treatise. A prevention of mistake. The order or method propounded to be followed.

*Chap. 2.* The Definition of Hypocrisie. The originall words that expresse it. The *Genus*. The *Differentia* in the Definition.

*Chap. 3.* The kinds of Hypocrisie. Unknowne. Knowne. Simple. Double.

*Chap. 4.* The Subject of Hypocrisie. All men. Carnall. Regenerate. Every age. Sex. Condition.

*Chap. 5.* The Symptomes of Hypocrisie. The usefulness. Pleasure. Difficulty of this part. The method in it propounded.

*Chap. 6. 1.* Two Symptomes from the principle of working of Hypocrites. They work not in Gods strength. Not to or for God. Their motion hath an externall and artificiall cause.

*Chap. 7. 2.* The Symptomes of Hypocrisie, from the end aimed at by them. The first of these Symptomes. Vain-glory. Affected carriage. Affected habit. Affected tone in speech. Painted vertue.

*Chap. 8.* A second of those Symptomes from the end of Hypocrisie. Religion pretended to serve other ends. A cover for unprofitableness, uncharitableness. Hatred of Godliness. Revenge. Ambition.

*Chap. 9.* The second Symptome from the end of hypocrisie, further enlarged. Two other instances. Religion put on for sedition: and for covetousness.

*Chap. 10.* A third of those Symptomes from the end of Hypocrisie. Tenderness and scruples pretended. Straining at Gnats, Scruples made to cover treachery, rebellion, envie. To begot opinion of extraordinary holiness.

*Chap. 11.* Thirdly, Symptomes of Hypocrisie, respecting profession. The first of these Symptomes. Unanswerableness to profession. Goodly fronts. A forme, a name of godlines, instanced in Munks, Nuns, Jesuit's, The Pope. Popular Preachers, Common professors.

*Chap. 12.* The second Symptome respecting profession. Hyp, abroad only in faire weather. They chuse the winning side, They may be sufferers. They will not venture the whole stocke.

*Ch. 13.* Fourthly, Symptome of Hypocrisie in respect of duties. Partiality in duties.

*Ch. 14.* Fifthly, Symptomes of Hypocrisie from the carriage towards Gods ordinances. The first of these. Blind Hypocrites pretend they want light. The second, Partiality in Ordinances.

*Ch. 15.* The third Symptome of this head. Devised worships.

*Ch. 16.* The fourth Symptome, respecting the ordinances. Dead preaching. Dead hearing. Dead praying. Dead faith.

*Ch. 17.* Sixtly, some Symptomes of hypocrisie from seeming graces. The first. The second. The third. Unsound faith. Sandy hope. Pretended love.

*Ch. 18.* Other particulars. The fourth. Fained humility. The fifth. Polluted chastity. The sixth. Holy desires counterfeited. The seventh. Pretended hatred of vices and errors.

*Ch. 19.* The eighth. The weeping Hypocrite. The ninth Stage-mortification.

*Ch. 20.* The tenth. The deceits of zeale.

Ch 21.

## The Contents of the Chapters.

- Ch. 11. Seventhly, The Symptom of hyp. in respect of tentations. Strong temptations discover the inclination.  
 Ch. 12. 8. The Symptoms of hyp. in respect of judgments. Insensibleness under judgments.  
 Ch. 13. Ninthly, The Symptom of hyp. from the carriage towards company. Hypocrites comply with all tempers.  
 Ch. 14. Tenthly, The Symptom of hypocrisie from the generall carriage. Hypocritical slanderers. Prying censoriousnesse.

### The second Booke.

- Ch. 1. Prognosticks of Hypocrisie. The first. It threatens the decay of gifts. The second. It prepares the way to heresie.  
 Ch. 2. Other Prognosticks. The third. Atheisme. The fourth. Hypocritic works much mischief to the Church.  
 Ch. 3. Other Prognosticks. The fifth: Hypo loose their comfort. The sixth: they loose their courage.  
 Ch. 4. Another Prognostick. The seventh: the first part of it. The hyp. hated of men: bad and good.  
 Ch. 5. The seventh Prognostick: the other part of it. Hypocrites very odious to God.  
 Ch. 6. The causes of hyp. The first, Entertainment of Religion upon sleight grounds. The second. Hyp. know not, nor believe in God. The third, hyp: want resolution.  
 Ch. 7. Other causes: the fourth, hyp. have not a right fear: the fifth, hyp: are of a base spirit.  
 Ch. 8. The sixth cause: Hypocrites are indulgent to their corrupt affections. Envie. Popularity. Ambition. Love of riches.  
 Ch. 9. Of the cure of hypocrisie: the difficulty of the cure.  
 Ch. 10. The preparative to the medicaments for the cure of hyp. the praise of sincerity.  
 Ch. 11. The first medicament, Faithfull attendance upon wholesome preaching. A powerfull and searching ministry.  
 Ch. 12. The second medicament: the right knowledge of God and believing in him.  
 Ch. 13. The third medicament: Resolution for God and the truth.  
 Ch. 14. The fourth medicament: the thorough feare of God.  
 Ch. 15. The strengthening of the fourth medicament, by putting in another Ingredient: the thoughts of our great account before God.  
 Ch. 16. The fifth medicament. The exalted thoughts of our Christian dignity.  
 Ch. 17. The sixth medicament. The cure of corrupt affections. Of Envie, the folly of it. Of popularity, the poyson of it: of vain-glory, the deceitfulness of it: of worldliness, the vanity of it. The conclusion.

### Errata.

For *Adi*, pag 9 lin 5. *Arti*. p. 10. lin 13 *It wish*, r. *itous wish*. p. 66. l 11. *Grosibend*, r. *Grosibind*. p. 67. l 13. *Pelagius*, r. *Pelagius*. p. 67. 30. *Mores* r. *Mores*. p. 83 l 7. *glasse* r. *glasse*. p. 92. l 18. *Augustinus*, r. *Augustinus*. p. 94. l 19. *wronght*, r. *wrote*. p. 98. 7. *Rave* r. *Rome*. 103 l 1. *sting*, r. *sting*. p. 103. l 12. *live*, r. *live*. p. 117 l 39. *enrusting*, r. *enrusting*. p. 141 l 18. *Climacus* r. *Climacus*. p. 141. l 29. *did read*, r. *did read*. p. 143. l 10. *finest*, r. *finest*. p. 143. l 28. *live*, r. *live*. p. 145. l 1. *as said*, r. *as be said*. p. 147. l 13. *grave*, r. *grave*. p. 158. l 31. *After honesty*, r. *I will mention*, &c. to, *but conscience*. After that is to come in, *I will not farther*, &c. which passage in the copy was mistaken in the presse.  
 Errata in the Margin. p. 13. *Tarnov* r. *Tarnov*. p. 14. *Ad Herb*, r. *Ab Herb*. p. 25. *Pratice*, r. *Pratice*. p. 29. *Stellina* r. *Stellina*. p. 39. *Confl*, r. *Confl*. p. 70. *Almon*, r. *Almon*. p. 67. *Ev quia*, r. *Ev quia*. p. 67. *хатау*, r. *хатау*. p. 71. *Elmer*, r. *Elmer*. p. 90. *Idem*, r. *Idem*. *Iesu* r. *Iesu*. p. 97. *Nat*, r. *Nat*. p. 98. l 13. & in *Mar Menaga*, r. *Menaga*. p. 109. *provocari*, r. *provocari*. p. 125. *lepaia*, r. *lepaia*.



IN  
Mundum ΥΠΟΚΡΙΤΙΚΟΝ  
ET  
Librum ΔΙΑΚΡΙΤΙΚΟΝ.

**F**ulgida fax reteggit fœces, Liber iste fenestras  
Pectora; spurcitiam jubar arguit, insima mundi  
Ista Dei lampas scrutatur viscera fœdi.  
Turba sacerdotum (vah! centuriata) pudete.  
Quid juvat altari summo repetita dedisse  
Oscula lascivis labijs? Quid musica vocis  
Decantata Deo suavi modulamine? Vite  
Dum fuerint cantus, Satanaq; tripudia vestra.  
Flectere quid prodest curvato poplite ad aras?  
Tingere vel vestes sacrati pulvere Templi?  
Cum vomitus cœno bibuli volutare soletis.  
Nec dici hac pudeat, sed non potuisse refelli.  
Pandite fœlices radj mysteria secli.  
Lumine latrones tectos deprendite vestro.  
Narranti, larvata etas, compesce furores;  
Namq; premi debet, non vir, sed pagina docta.

GUIL: JENKYN *Ecc. Christi apud*  
*Londinenses Pastor.*



# THE HYPOCRITE DISCOVERED.

The first Booke,

CHAP. I.

*The Reason and Use of the Treatise. A prevention of mistake.  
The order or method propounded to be followed.*

**I** Have undertaken the *Hypocrisie*, his *Disco-*  
*verie*, and his *Cure*. An hard taske, I con-  
fesse, but very necessary; and in such times  
as these most necessary and usefull. For as  
the Church in all ages hath been ever full of  
unsound members, a *Cain* living in externall  
communion with *Abel*, an *Ishmael* with  
*Isaac*, a *Judas* with the *Apostles*, a *De-*  
*mas* with the *Disciples*, bran with the meale, bad fish in the draw-  
net, tares in the wheat-field: So especially in the time of the Chur-  
ches credit, when *Ierusalem* is made a *praise* in the Earth, many  
that were strange unto her, and that were wont to looke upon her,  
as if they had not knowne her, will then be of her acquaintance,  
and claime friendship, that they may partake of her *Reputation*.  
The *Samaritan* will be of neare kindred to the *Jewes*, when they

The use & be-  
nefit of the  
Treatise.



are in prosperity; and when the feare of the *Jewes* is upon the *Nations*, many of the *Nations* will joyne themselves unto them.

Blessed be God that we live to see *Religion* beginning to recover her *loveliness*, and that men confesse she is *beautifull*; but we will not believe, that all who now *woo*e and *court* her, are in love with her; for seeing they were ashamed of her *rags*, we may suppose they are now taken with her *Dowry*, not with her *face*; and pretend love, because the present *State* doth countenance and bid to faire a *Portion* with her.

We must needs say, that the time hath been, that some hard and drie frosts have locked up the Earth, that little fruit hath sprung up, and those fruits of holiness which did spring were too much ripe and blasted. We have felt of late some warme and comfortable *showers*, a feeding and refreshing *raine*: but as that weather is good for the *Corne*, so it brings up likewise abundance of *Weeds*. *Hypocrites* come up thicke and grow fast in such seasons. As this point therefore is alwaies usefull, so especially now in such a time as this most seasonable and necessary, that we may have some helpe in some measure to understand other men; and may be able every one to discern our owne hearts, that we deceive not our selves, which is indeed the principall thing that I aime at, and which the *Scriptures* constantly commend unto us, *To prove and judge* our selves; not to be apt to *suspect*, to *condemne* others.

And here let me take occasion once for all, before I enter upon the worke, to put in a *caveat* against the *prejudices*, to which such a Discourse as this may be subject, and against the ill use which worldly and carnall men may put it unto. I know that all speech of and against Hypocrisie is acceptable to prophane men, who presently turne the edge of every Tryall and Reproofe this way, upon the breasts of all that are (as they are called for distinction) *Professours*, and doe account every *Professour* to be an *Hypocrite*, and doe hate the godly under this pretence, that they are *Hypocrites*. *Christ* was called a *Deceiver*, and so they reckoned the *Apostles*. So that *Religion* and *Godliness* come to be hated under other names and colours. But let such men know, that they shall stumble at my very threshold, if they fasten any such intentions upon my present Designe, or upon my thoughts, which are full of honour toward all them that feare God, and walke before him in an holy, open and publike

2 Cor. 13. 5.

1 Cor. 13. 7.

Rom. 14. 4.

A prevention  
of mistake.

Mat. 27. 63.

2 Cor. 6. 8.

publike Profession of his name, which is so necessary, that ordinarily there is no salvation without it; according to that of the *Apostle*, *With the heart man beleeveth unto righteousness, and with the mouth confession is made unto salvation.* We must all be *Confessours* (as the old Church called them who shone forth in an holy life, or as this age calls them, *Professours*) though we come not all to the honour of *Martyrdom*: and if any be ashamed of *Christ*, of them will *Christ* be ashamed before his Father. Shall that then be generally censured for Hypocrisie, which God requires of us, as a necessary duty? If any man therefore shall say, *He is the Lords, and call himselfe by the name of Jacob, and shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel*: Be tender of such a mans reputation, and be not ready to entertaine a charge against him rashly, but respect him for his *cloth* sake, and the *liverie* that he weares. Oh disgrace not these servants of God, for God who is their *Master* will revenge their disgrace; yea *Christ* will account all your *hard speeches* to have bin spoken against himselfe.

Rom 10. 10.  
Vid Abra. Scul-  
ter. Conc. 1. in  
lib. 44.

Mark. 8. 38.  
Luk. 9. 26.  
13. 8.  
2 Tim. 7. 12.  
lib. 44. 5.

Jude ver. 25

We see how dangerous it may prove to judge others, but against our selves we may be safely severe, and unlesse in some speciall cases of *Desertion* and *Despaire*, we may apply all rules of *Discoverie* and censure to our selves thoroughly, without hazard. And this I professe to be my main Scope, to put a candle into every mans hand, when he is alone by himself in a dark roome.

The order that I have proposed to follow in this Treatise; shall be to enquire into,

1. The *Definition* of *Hypocrisie*; what it is.
2. The *Kinds* of it.
3. The *Subjeel*.
4. The *Symptomes*.
5. The *Prognosticks*.
6. The *Causes*.
7. The *Cure* of it.

The method  
of the whole  
Treatise.

## CHAP. II.

*The Definition of Hypocrisie. The Originall words that expresse it. The Genus. The Differentia in the definition.*

The definition  
of Hypocrisie.  
*Aquina Summ:*  
*2.2. qu. 111.*  
*art. 1.*

*Isid: Etymol.*  
*lib. 10. lit. H.*  
*Aug de Serm.*  
*Dam in Mont.*

The originall  
words that ex-  
presse Hypocri-  
sie.

*Lut. 10. 10.*  
*ἵπποκρίτης*  
*rus.*

*Ud Cel Rbo-*  
*dig Lect. Antiq.*  
*lib. 2. cap. 8.*  
*Albet paratit.*  
*in verbis Hyp.*  
*Mit. 23. 33.*

The genus and  
difference of  
Hypocrisie.  
*Reginald prax.*  
*fori l. 17. c. 12.*  
*n. 211.*  
*Tollet in 7. it.*  
*Sacri d. l. 8. c. 9.*

**W**Hat Hypocrisie is, we all better know, then how to avoid it. *Aquinas* defines it to be, That *Simulation* whereby one feignes the person of another. Wherein he followes *Isidore*, That the name of *Hypocrite* is drawne from them that come disguised upon the Stage, their faces and habits so coloured and altered, that they sometimes appeare to be men, sometimes women, sometimes old, sometimes young, &c. And so *S<sup>t</sup> Augustine* had exprest it, as players faining other persons, act the parts of such as themselves are not, for he that acts the part of *Agamemnon* is not *Agamemnon*, but counterfeits him: So in the Church and in the whole life of man, he that would seeme to be what he is not, is an hypocrite. This Definition doth most rightly answer the sense of the Originall word in the *Greeke* text, *ἵπποκρίτης*, which is derived of *ἵπποκρίμα*, a word signifying to counterfeit or feigne: And to the word is rendred in our English Translation, *They sent forth spies, which should faine themselves just men.* And it hath been observed, that among *Greeke* Authours, from whom the use of this word was borrowed, an *Hypocrite* is constantly used for an *Actor*. And to this purpose also among the *Hebrewes*, *Hypocrites* are called *פְּנֵי*, *Facies*, *Faciales* sive *personati*. But in the Originall text they are exprest by other words, sometimes they are called, *צְבֻעִים* *died* or *coloured men*, of *צָבַע* to colour or *staine*, which perhaps may be one reason why our Saviour calls *Hypocrites*, a *Generation of Vipers*, which are named in *Hebrew* *צְבֻעִים*, because of their various colours. Sometimes and most ordinarily they are called *Chanephim* counterfeiterers, of *חָנָף* to dissemble, counterfeir, or *hide*. So that all these words expresse what we have in *Aquinas* his large definition.

In the stricter and applied sense and use of the word, as it is commonly taken by *Ecclesiasticall* Authours; it is thus defined by the *Casuits*. That it is, *Simulatio virtutis seu sanctitatis*, a counterfeiting of vertue or holinesse. In which definition, as *Tollet* observes

observable, *Simulatio* is the *Genus*, but the *forme* or *difference* is, that it is, *Simulatio virtutis*. For every counterfeiting is not *Hypocrisie*, in our present use of the word, but when virtue is counterfeited where it is not. And it is called the counterfeiting of holines or virtue, because, though as *Aquinas* speaks, it is directly opposite to the one *Virtue* of *Truth*, for every dissimulation is a kind of *lye*; Yet indirectly (as other *Casuists* observe) it is opposed to every virtue.

We must needs take notice of this difference, for every and all kind of *Hypocrisie* is sin, but so is not all kind of *simulation*. I will instance this in some particular Cases.

Barth. Fum.  
Annot. Aur.  
Verb. Simul.

1. A man may hide and dissemble his affections and passions, and that without sinne. *A fool* *shows* *wrath* (saith *Solomon*) *is presently known, but a prudent man covereth shame*. The prudent man keeps in his anger and hides it, which else would be his shame. Which haply may be the meaning of that other sentence of his; *A fool uttereth all his mind, but a wise man keepeth it in till afterwards*. *Saul* was a commendable example of this, who when the sonnes of *Belial* despised him, and brought him no presents, yet he held his peace; or as the *Margin* of our last *Translation* doth finely expresse it, *He was as though he had been deaf*.

Prov. 12. 16.

Prov. 29. 11.

1 Sam. 10. 27.  
See, 1. fol. 38.  
13, 14

2. A man may in some cases dissemble his condition, Of which we have an example not condemned, that I find, by any Interpreter, in *Joseph*, who when he saw his bretheren, made himselfe strange unto them, or, *fained himselfe to be another man*; which was the better to try them, and worke out some good ends he had in designe. *Alistedius* resolves it in some other instances; that a Preacher in place of persecution, may faine himselfe a Merchant; That a man may put on a womans apparell to escape unjust captivity.

Gen. 42. 7.

יִתְנַחֵם

*Alicui se  
fixit.*

Job. Alsted.  
Theol. Cas. c.  
21, 22, 14, 15.

3. *Joseph* also is an example of some other cases wherein a man may dissemble his intentions: which will appeare in his dealing and contrivances with all his bretheren, and particularly afterward with *Benjamin*, for bringing his old father into *Egypt*. So also *Solomon* when he called for a sword, had no intention to kill and divide the child, though his action carried such a meaning to the standers by, but to discover thereby the true mother.

Gen. 42. 9, &c.

25.

Gen. 44. 1, 2,  
&c.

1 King. 3.

4. A man may dissemble and hide some of the truth. So *Jeremiah* dealt with the Princes by the advice of *Zedekiah*. And such

Jer 38. 17.

almost

Act. 23. 5, 6, 7.

Theod. Hist.

l. 3. c. 15.

ἡ πόλις ἐστὶν ἡ

ἡ πόλις.

P. Mart. Loc.

com. cl. l. c. 13.

f. 14. 14.]

Cass. Brockm.

System to. 2.

pr. 64.

Wigard Sy. 2.

to. 1. p. 912.

H. Masor. New

art of lying.

ch. 5.

Rev. 3. 1.

1 Tim. 5. 6.

Act. 23. 3.

Mat. 23. 27.

almost was St. Pauls dealing between the Pharisees and Sadduce's.

5. Lastly, Concerning the Case of those Christian souldiers, who dissembled or fained themselves sick, that they might not sacrifice, I encline to favour them, because it seems they were conscious of their weaknesse to hold out to martyrdom, and yet there was in their hearts a love (though a weaker love) to Christ. This Case is somewhat like that which P. Martyr handles upon Davids carriage before Achish, which let the Reader see how he determines: for I will not follow this path any farther, which is out of my present way, and in which I should stay too long to behold the skirmishes of Divines about divers of such like facts, for in that very instance of David, they agree not; Brockmond defends it; Wigan- dus condemnes it. But the reader I suppose will be satisfied about this case of Davids, and many others recorded in the Scriptures, if he peruse Mr. Masons learned Booke against Equivocation. And therefore leaving these cases, we rest in the definition given above, that Hypocrisie is the counterfeiting of Holinesse. This in Scripture phrased, is, *To have a name to be alive, and yet to be dead; or, To be dead while one lives; This is to be a whited wall; and a painted Sepulchre; a Deceitfull Worker, transforming himselfe into an Apostle of Christ,*

### CHAP. III.

The Kinds of Hypocrisie. Vnknown. Known. Simple. Dipt. Double-dipt.

The Kinds of Hypocrisie.

Zanch. to. 4. in

præc. 3. p. 575.

Phil. 3.

Dr. Taylor.

Com. on Tit. 1.

16.

Acts 8.

HAVING found the Definition of Hypocrisie, we are next to enquire after the Kinds of it. Zanchy (whom some of our Divines doe follow) makes two Kinds.

1. Such as know not themselves to be Hypocrites, but think themselves in a good estate and sound enough. He instanceth in the Pharisee mentioned, Luk. 18. and in St. Paul before his conversion. Others instance it in Simon Magus spoken of in the Acts of the Apostles.

2. Such as know themselves to be Hypocrites, that know they dissemble



dissemble in the things they speake and doe. Such as were the grosse hypocriticall *Pharise's*.

Whether the first kind may be properly called so, I will not contend; but 'tis of the second sort I am to treat. And under this the *Casuists* take notice of three sorts.

1. Such as pretend and seeme to have holinesse and virtue, which they have not. Men free from grosse corruptions and notorious vices, yet (withall) such as strive not for perfection, nor that put themselves on to the true and right exercise of virtue, but are content to cast a longer shadow, and to appeare more then they are or care to be, This is *simple Hypocrisie*, undipt, hypocrisie of the naturall colour, that which every man hath in him, more or lesse.

Undipt.

2. Such as pretend vertue, and yet will and live in the contrary vice. As if a man live in the act of wantonnesse, in his lusts, and yet will seem and have the reputation of being continent and chaste. This is *Dipt-hypocrisie*, hypocrisie of the first die, the first staine.

Dipt.

3. Such as live in sinne, and intend sinne, and seeme holy to that end, that they may sinne more freely. *Reginald* gives an instance, of an Adulterer that seems chaste, that a Virgin whom he desires to vitiate, may be trusted to his care. *Toller* gives another, of a man that seems holy and learned, that he may get a Bishopricke or Benefice of which he is utterly unworthy, and in which he intends to live lazily, and to mind no more then the fleece. Another *Casuiſt* gives a third instance, in an Heretique that seems good and devout, more easily to spread his hæresies, and corrupt his hearers. This is *Double-dipt-hypocrisie*, hypocrisie of a scarlet-dye. *Cajetan* calls it, *perfect-hypocrisie*.

Double-dipt.  
*Regin. Praxis*  
l. 17 c. 22.  
n. 113.  
*Toll Instruct.*  
*Sacerd. l. 4. c. 9.*

*Bigot. Sum.*  
in 8. præc.

These are the Kinds, or rather the *Modi* of hypocrisie, which yet I will not be curious to distinguish in the following discourse.

## CHAP. IV.

*The Subject of Hypocrisie. All men. Carnall.  
Regenerate. Every Age. Sex. Condition.*

**T**He Subject of Hypocrisie is Man, every man. It is naturall to all. What the *Psalmist* said he spake in haste, *Omnis homo mendax*,

The Subject  
of Hyp.  
*Plal. 116. 11.*

Rom. 3. 4.

Hsa. 5. 17.

Hol. 6. 7.

Zanch. in Job.

Ad. 2. 11, 17,  
13.Wolf. Lect. Me  
nor To. 2. ad  
an. 1560.Pet. Charron.  
of Wisdom.  
lib 3. ch. 10.  
20. 10.

dax, it seems by St. Pauls applying and confirmation of it, he might have delivered upon consideration and with good leisure: *I said in my hast all men are lyars*: Yea, saith St. Paul, *Let God be true and every man a lyar*. And may not we say, *Omnis homo hypocrita*? We have authority to say so, for they are the words of the Prophet, *Every one is an hypocrite, and an evill doer*. So true and right was that observation of the Emperour Frederick the third, who when one said unto him, he would goe find some place where no hypocrites inhabited, he told him, He must travaile then beyond the *Sauromata* and the *frozen Ocean*, and yet when he came there he should find an Hypocrite, if he found himselfe there. When the Lord complains against Ephraim for their falshood, he saith, *They dealt like men*. *They like men have transgressed the Covenant, there have they dealt treacherously against me*. Like men, that is, like light and weake persons, saith the Geneva margin, like treacherous, inconstant dissemblers, as Zanchy observes. Adam himselfe was so, and so are all his sonnes and daughters. That all unregenerate and carnall men are so, needs no prooffe; and that it remains still in the regenerate, we have a prooffe in St. Peter himselfe and Barnabas. That the people of all qualities are the subject of it, we have it confirmed by many and wofull experiences; and concerning the Priests, besides the frequent discoveries and complaints we find in the Prophets, and the *Items* and caveats which we have from our Saviours mouth and the Apostles, to warne and arme us against false Prophets gone out into the world; the observation hath been so ordinary in all ages, that at length Mylius (a Preacher mentioned by Joh: Wolfius) hit right upon the conceit, That when the Devill resolved to match his daughters, and gave *Pride* to *Rich-men*, *Covetousnesse* to *Merchants*, *Craft* to *Proud-men*, *Envy* to *Artificers*, he married his best beloved Hypocrisie unto *Priests*. Hypocrisie is the lesson of both Sexes, (though as one observes, most naturall to women) of all ages, and conditions. It continues with age, it appeares in infancie. The wise and learned practise it, the dullest and most rude yet attain to this skill. All are not fit for the warres, learning must have the pick't and choycest witts, Arts must have leisure and paines: but all sorts are apt enough, and thrive in the mystery of dissembling. The whole throng of men is but an Horse-faire,

faire of cheaters, the whole world a shop of counterfeit wares, a Theatre of disguisings : That as the Phylosopher said, he could not but wonder, that when *Astrologers*, and *Gipsies*, and *Mountebanks* met together, they could refraine themselves from laughing at one another, being acquainted with one anothers acts and tricks ; so 'tis mervaile that every man turns not a *Democritus*, when he knowes his own cheatings, and converleth with so many counterfeit creeples.

But yet, notwithstanding all I have said so generally, all are not properly to be so denominated. Hypocrisie is in all, but with so graduall a difference, that all are not to be called Hypocrites. But they that are so, and deserve to be called so, are the subjects we enquire after for the most part, and indeavour to know : Which brings me to the fourth Head I propounded, *The Signes or Symptomes of Hypocrisie.*

## CHAP. V.

*The Symptomes of Hypocrisie. The Usefulnessse. Pleasure. Difficultie of this part. The Method in it, propounded.*

THE way that I have hitherto gone, hath been dry and somewhat unpleasant, and I have run over it with more speed. But here I have found a Spring, here I will sit down and pitch, here I shall stay long : and I hope the Reader will be content to linger here. 'Tis a fruitfull plot, every one may gather something ; and something haply he shall meet with that will meet with him. I will leade him up and down to view this *vale of wonders*, and now and then bring him to a Christall fount, wherein he may look down and see his own face. And if he will venture and take paines, and follow ; I will guide him into the darke and narrow cavern's of mens hearts. But he must take paines, and sometimes stoop, and carry a candle lighted at the holy Scripture in either hand. For mens wayes are darke and streight, like some caves that reach farre within the earth, under the hanging of some mountain or steep rock.

Isa. 19. 15.

Gen. 3.  
Rev 9. 8.

Prov. 30. 19.

Vincent. Spec  
Hist. l. 25. c. 10.

'Tis an hard work I set upon, for as it is in the Prophet; *Men seek deep to hide their counsell from the Lord, and their works are in the dark*; We shall have much adoe to follow and find these men, because they have learned of *Adam*, to run and hide themselves in the thickets. They have Lyons teeth, and yet weare womens hayre, and who would think such deceit were under such faire locks? They are Wolves, and yet weare Sheepes-cloathing, Who would not be beguiled with such garments? The Painter in *Plinie* made a Bird so lively, that true live Birds were deceived with it; The Horse in *Alian*, neighed at the picture of an Horse, But these men have more skill to beguile even men, Christians, holy men; they can paint the Christian to well, and set it with such lively colours. How neatly did *Judas* carry it, when the Apostles were ready to suspect every one themselves, rather then him? They said, *Master, is it I? is it I?* but none of them said, *Master is it Judas?* It cannot be an easie search, because the hypocrite leaves not a track, but oft times finds an untrodden way. Their way is *as the Way of a ship in the sea*. An horse-way is known by the track, and where a Carr hath gone, we perceive by the print of the wheeles; but we know not the way of a ship: Though *Mercator*, and *Hondius*, and *Jonston*, or others of them in their *Mapps*, draw lines of *Drakes* and *Schoutens*, or other mens voyages, yet the Marriner can see no such path upon the sea: So is the way of the Hypocrite. Or if we have some directions and markes to follow them, yet we may misse of them at the very last. They are as cunning to keep secret their sinnes, as an harlot doth her lover. The Sister of the Emperour *Henry the third*, when a great snow fell, carried her lover upon her shoulders, that the fact might not be discovered; The lover is entertained, but nothing can be seen but the print of the Ladies feet. The Hypocrite harbours his lust, but ye shall find nothing but the footsteps of the upright. A cunning thiefe hides himselfe not more closely in a dis-orderly blind alehouse; Nor doth a zealous-thee-papist hide her Priest with more secrecie and care, then sin is hid by the Hypocrite; You may search all roomes and misse, he hath a secret vault and a false dore. And finally, it is harder to discover hypocrisie then the tricks of an hord-couler in a faire.

Yet as hard as it is, we must upon our journey. The *Signes*, or

as I ch  
cause t  
of Hy  
more p  
exper  
but yet  
lowing

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

TH  
not fo  
his La  
bring  
comes  
Savior  
that b  
gimel  
beare  
of th  
transl

as I chuse rather to call them, the Symptom's of Hypocrisie, (because they are diseases also themselves incident to the grand disease of Hypocrisie, and which serve to discover it,) are many and far more perhaps then I can take notice of; I want the benefit of long experience and great practise, having lived most out of the croud; but yet many I have observed, and will dispose them under these following heads.

1. Symptomes from the principle of the Working of Hypocrites.
2. Symptomes from their end aimed at in Working.
3. Symptomes from their profession.
4. Symptomes from their carriage towards Duties.
5. Symptomes from their carriage towards Gods ordinances.
6. Symptomes from seeming Graces.
7. Symptomes from Temptations.
8. Symptomes from their carriage in respect of Judgements.
9. Symptomes from their carriage toward Company.
10. Symptomes from their generall carriage.

## CHAP. VI.

1. Two Symptomes from the principle of the working of Hypocrites. They worke not in Gods strength. Not so or for God. Their Motion hath an externall and artificiall Cause.

Here are two things that I take notice of under this head.

1. The fruits which hypocrites bring forth, they bring them not forth in Christ, in the strength of his power, or in reference to his Law, the command of his mouth. There are branches which bring fruit, but yet not in the vine. The sap of the vine-stock comes not to these branches to put forth in them. Thus that of our Saviour, which our last Translation renders, *Every branch in me that beareth not fruit*: We may reade without wrong to the Originall, and with very good authority, *Every branch that in me beareth not fruit*. This sense the Syriac follows, and the Arabick of the Roman Edition, observed by Erpenius. Tremellius thus translates it, and so doe our old English and the Geneva. And this

Hypocrites  
work not in  
Gods strength

Joh. 15. 26



this reading seem's best to satisfie the place, for Hypocrites are branches, but not in Christ. Now Christ in that place seems to distinguish between hypocrites, whom he calls *branches* only, or branches, that though they doe beare some fruit, yet beare it not in him; and his true and sound members whom he calleth *branches bearing fruit*. This appeares to be his meaning, because the hypocrite is not *in him*, as it is further cleare from the sixth verse, where this phrase receives more light, *If a man abide not in me, he is cast forth as a branch*. And in the fifth verse it is said, *Who-soever is in (Christ) and abideth in him, he brings forth much fruit*. The hypocrite then may bring forth fruit too, such as it is, but not *in Christ*. They may bring forth fruit, as it was said of *Israel*, and yet be *empty vines*. *Israel is an empty vine, he brings forth fruit unto himself*. Empty of sap from Christ, though full of other principles, a vine whole fruit is but leaves, as the *Septuagint* reades it, a dry withered vine, as it is in the *Chalde paraphrase*, though full of some sap, such as it is; as we say a wine vessell is an empty caske, when there is no wine in it, though it be full of somewhat else, full of ayre. An Hypocrite may bring forth fruits of Temperance and Justice, but so as *Socrates* was temperate, and *Aristides* just; full of their own strength, not sensible of the need of Christ, not in reference unto Christ, not in the faith and strength of him. They doe not speake it so plainly, with *Cicero*, That virtue is sufficient to help it selfe, and with *Seneca*, that we need not trouble God; but if we could dig under the rootes of these vines, we should find somewhat like to that morall spirit and principle in them.

2. Many hypocrites have their gales of devotion, and are forward and strong in it so long as the wind sits that way, but when the fitt is over and the humour downe, then they faile, and lose it, and run another course; like those winds that some Travellers speake of, about *Sant-Croix* in *Africk*, which the *Portugalls* call the *Monzoones*, which blow constantly one way for six Moneths, and then the quite contrary way the other half of the yeare. While the veine lasts, ye shall see them out-doe and over-act the soundest Christians. While the ague-fitt is upon them, they have an higher colour and more heate, then the well complexioned right sanguine Christian, that has much and good blood in him; but

Hof. 10. 1.  
Sept. *ἐμπυλὸς*  
*ἐκκαρμασμένος*  
ut est in Edit  
Rom & Com-  
plat. vel. *ἀγ-*  
*καρμασμένος*, ut  
edit. v. vet. Ba-  
sil. & Plantin.  
habent.  
*Vitis frondosa*  
*Vitis vastata*,  
*Tharg. Ionaiba*.  
*Seipsa conten-*  
*tam esse virtu-*  
*tem ad beatè*  
*vivendum*.  
*Cic. paradox.*  
*Turpe est Deos*  
*fatigare: quid*  
*volis opus est?*  
*Iac te felicem*,  
*Senec. Ep 31.*  
Hypocrites  
have an artifi-  
ciall and exter-  
nall cause of  
working.  
*Tb. Herbert*  
Descrip. of the  
*Persian Mon.*  
p. 8.

but then, as our Country-man observes of the *French*, *That he en-  
treth like thunder, and vanisheth out againe like smoake*; so they  
answer not their fierce beginnings, but languish commonly and  
sinke, or turne the edge of their vehemency against their former  
courage. I knew one man (that I mention not other instances from  
other mens observations) who set out like *John* against corruptions,  
and over-ran even good manners, in some houses that entertained  
him, so that he would teare and deface any *Devotionall picture* (as  
they call it) wheretoever he came; and out of his detestation of *Im-  
ages* would scarce endure a *croffe* in a Gentlemans Coate of  
Armes; who afterward when a favourable *Prebend-wind* had  
cool'd him, came to be active for superstitious innovations, and of a  
bitter spirit against the godly minded. Such men as these are like  
*Chrysolene stones* (a kind of *Chrysolites*) that some Naturalists  
speake of, that are of a golden colour, in the morning very bright,  
but still towards noone dull and loosing the splendour. Or we may  
borrow a resemblance from better authority, out of the Prophet,  
they are morning clouds and early dew's that goe away. The *mor-  
ning Cloud* is soone dissolved by the Sunne, and men are deceived  
in their hopes of raine; and the *early dew*, though it lie upon the  
whole face of the earth, is soone dried up. So Hypocrites though  
they runne, and in regard of the matter of their worke *runne Well*,  
yet something hinders and drives them backe, that they *obey not  
the truth*. They put their hand to the Plough, but grow weary  
and looke backe, whereby they shew they are not fit for the King-  
dome of Heaven. They goe backe and walke no more with Christ.  
They begin hopefully, but looke not to themselves, and so they lose  
the things which the Ministers have wrought, or which they them-  
selves have gained. The favour of their good education is worne  
out, and the labour of the Ministry lost and spent in vaine.

But by all this it appeares that they are Hypocrites, for *if they  
goe from us*, it is because they were not of us, for if they had been  
of us, they would no doubt have continued with us: So right is  
that observation of *Bucer*, *That piety which hath an end is no true  
piety*. And accordingly it followes in the latter end of that verse of  
*St John*, as our *English Translation* supplies it, *They went out that  
they might be made manifest that they were not of us*. They are  
but gilded peeces which wash away in time. A peece of solid

*Johnsons Relati-  
on of the  
Kingdome,  
lib. 2. p. 118.*

*Isid. & Eym.  
lib. 10. c. 14.  
Chrysolitrus.  
H. 1. 6. 4.  
Vile Joh. Tar-  
nier. in loc.*

*Gal. 5. 7.*

*Luk. 5. 52.*

*Joh. 6. 66.*

*2. Joh. 9.*

*ἵνα μὴ ἀπὸ πλεονα-  
σίου ἀἰσῶμεθα.  
μὴ δὲ, or as an  
other reading  
hath it. ἵνα μὴ  
ἀπὸ πλεονα-  
σίου ἀπαιδῶμεθα.  
1 Joh. 2. 19.*

*Pietas que si-  
nem novit non  
est vera pietas.  
M. Bucer, in Lu.  
1.*

D. Preston new  
Coven. p. 224.

gold though yee wash it a 1000. times, it still remains gold. But if it be but gilding (though it be faire and double guilt) time will discover it, it will wash. Which agrees with the note of a late godly divine of ours; That Hypocrisie in any man, is commonly discovered before his death.

## CHAP. VII.

2. *The Symptomes of Hypocrisie from the end aimed at by them. The first of these Symptomes. Vain-glory. Affected carriage. Affected habit. Affected Tone in speech. Paigned Vertue.*

Vaine-glory a  
Symptome of  
Hypocrisie.

Mat. 6. 2.

ver. 16.

*Ne effote tetrico cultu.* Beza.  
*Vultus fermentatum.*  
*Exterminare faciem.*

*Sigism. ad Herbaslein de reb. Mosco. circa an. 1500.*

Affected carriage and habit, are Symptomes of Hypocrisie.

1. **H**YPOCRITES aime not at God or his glory, 'tis themselves and their owne glory, that they intend to advance. That that they doe, they doe it for the praise of men. Christ tels us, that the hypocrite dwels at this signe. *When thou dost thine Almes doe not sound a Trumpet before thee, as the hypocrites doe, that they may have glory of men.* And againe, *When yee fast, be not as the Hypocrites of a sad countenance* (of a fowre countenance, of a leavened countenance) *for they disfigure their faces, that they may appeare unto men to fast.* They exterminate, they deforme their faces, they make themselves looke wanne and pale and thinne; that by a demure and mortified looke, they may be reputed holy and mortified persons. As we read in the *Histories of Moscovia*, of one *Daniel*, who was *Metropolitan* of that Country, an egregious hypocrite, who being a strong and full-bodied man, of a red and high colour in his face, when he came abroad to preach or otherwise to officiate, was wont to make his visage looke pale by holding it over the smoake of brimstone, that he might seeme to be a man given to prayer, and much fasting. And I can fit this Story with what I have heard of another, who would sometimes pleasantly tell his very private friends, that he could buy commodities the cheaper in the *Exchange*, because of his short haire and very little band.

The Reader will pardon me, that I exemplifie these points with Histories

Histories and other instances, so frequently, when he shall consider, that such a Discourse and Treatise as this, is most properly made up of observations. But to the point in hand: for my part I confesse, that where grace dwels in the heart, she will be Mistresse, and will dispose of all things, not onely within, but without doores too, and will have a modest signe, a comely plaine front; She cannot endure to dwell, as it were in an Ale-houle with red lattices and garishly painted posts. Grace is a commanding thing, and will have sober haire and sober garments; as (if I remember right) I have heard it was old Mr *Dod*, who answered a friend that demanded of him, why he cried not out against Gallants that wore long haire, that if he could preach Christ into their hearts, they would of themselves cut their haire. 'Twas a grave and right answer, becoming so experienced and godly a Divine, if it were he, or if not, I doe him no wrong to fasten it upon him. I know, Grace is the best law against vanity, against flaunting. Yet an affected out-side is commonly suspicious. I once perswaded a good woman to leave off a singular dresse, when I told her we must live like sincere Christians, but must goe drest like our neighbours. It becomes no man to have a speaking habit, it wins nothing to God, it exposeth the godly often to derision. Weare your band and your hat, and any thing else, as others doe, so they be not exorbitant. Yee have enough besides to make yee knowne what ye are, namely, to let all that converse with you find, that yee are holy and just and honest in all dealings. Let that speake us, rather then our Coats. Which brings to my mind a passage in a letter of Directions, which I wrote for the use of a friend about twelve yeares since, which I will here transcribe. "My garments I would have fashioned to my behaviour, not too youthfull nor affectedly grave; Those would not fit a Divine, these not a young one. Take my minde in one particular, it may be I erre in it; I love not a speaking garment, for they were intended to hide us, not to tell what we are. Yet I have seene some so habited, that every stranger could point at them, *There goes such an one.* It would argue me insufficient to use my owne tongue or discretion: if I should appoint my Taylor, my Sempster, or my Barber to be my interpreters. Thus I wrote then, and doe now perceive I am still of the same mind. Truly this is the *Pharisees* humour right, to make broad their *Phylacteries*, Mat. 23. 6. and



H. Ainsworth  
Annot. in Exo.  
13. 9. 16.

Montic. Appr.  
App 7. Self 29,  
30. 31

Aff. & T. of Speech a  
Symptome of  
Hypocrisie.

Appar. ad Orig  
p. 249.

Matth. 6. 7.

Melch. Adam.  
in vita Farellii.

Lib 4 Epist.  
Oecolan.

and to enlarge the borders of their garments. And what the deepe fringe was in them, the narrow band may be in others. But J say, let not thy glory be in thy habit.

And what I say of the habit, J may instance in the affected *Tone*, that some use to speake in. There may be danger of Hypocrisie in that too. Some learned men doe thinke, that that *Battologie* which Christ condemnes in the *Hypocrites*, was not meant, as our Translation seemes to interpret it, of *volublenesse* of tongue, *like not vaine repetitions*; but of that *travailing*, or drawing out of the words in length, which was called *Battologia*, of one *Battu*, who had an impediment in his speech. But whether we admit of that sence or no, we find the thing it self to be true, that oft times a *Tone* is affected to carry on the liking of the hearers. But J was much taken with the wit and fine spirit of a godly Gentle-woman, and zealously affected in Religion, who when her *Chaplain* returning from *London*, where he had never been before, began to use and take up a whining fashion of speaking, the presently admonished him, *To live like a good man, but to speake like a man.*

I may adde to this also the loud speaking, affected by some to win credit among the ignorant, who judge by the sound. J know the Prophet is bid to lift up *his voyce like a Trumpet*, and the zeale of doing good will command a mans utmost strength; as *Farellus* the first builder in the Church of *Geneva*, when some *Monkes* made a noyse and rung the *Bells* out, to hinder the people from hearing him preach; He contended with the *Bells*, and sent out so shrill a voice, as over-mastred the noise, both of the *Bells* and their clamour. Yet I say, some are, as (they say of) the *Nightingal*, nothing but voyce, and make use of that to beguile, where their matter is not powerfull to perswade. As for that *Farellus* whom I named, though I see no reason to doubt of his sincerity, yet J observe that *Oecolampadius*, that godly and grave Divine, thought fit to admonish him of his vehement loudnesse. "Such here (saith he) as favour both thee and the Gospell, feare least thou attempt some thing unfit, through the heat of thy zeale, of which J admonished thee sufficiently before thou wentest from hence, that by how much thou art more propense to violence, so much the more thou shouldest endeavour to be calme, and tame thy Lion-like spirit with Dove-like modesty. And in another letter more plainly. I

"enquired



"enquired of N, concerning thee. He when he had commended  
 "thy industry and zeale, added, that thou dost raile mightily at the  
 "Masse-priests. I know what they deserve, and how they are to  
 "be painted out: yet with your good leave, let me speake to you  
 "as a friend and a brother, you seeme to forget your office, which  
 "is to preach, not to raile, &c. But whatsoever may be judged of  
 Farell (of whom as I said, I cannot but thinke honourably) we  
 have a pertinent example of this in our *Harding* Bishop Jewells Ad-  
 versary, who in the *Reformation* was it seemes a Thundring Prea-  
 cher, when he wish'd he could cry out against Popery, as loud as  
 the bell of *Osney*; yet we know what he was, and how bitter an e-  
 nemy to the truth he proved.

The Reader may be furnished with more instances of this Vaine-  
 glory in other kinds, out of that *Character* of an hypocrite, writ-  
 ten by Dr *Hall*, some of whose words I will here intert: *He turns*  
*into the great Church and salutes one of the pillars on one knee,*  
*Worshipping that God, which at home he cares not for. He sits at*  
*the Church, where he may be best scene, and pulls out his Tables*  
*in haste, as if he feared to loose the note, when he writes either no-*  
*thing, or his errand. He turnes his Bible with noyse, &c.* In  
 conclusion, he calls the Hypocrite aptly, *The Strangers Saint*.  
 And so indeed he is; which is the difference betweene him and the  
 true believer, who is *Gods Saint*, as it is in the Apostle, *When he*  
*shall come to be glorified in His Saints, and admired in them that*  
*believe.* The sincere people of God are *his Saints*, they are holy  
 in his eye. But these men are all for men, and doe all *πρὸς τὸ θια-  
 θῆναι*, to be scene of men, and that they may appeare. They are on  
 the Stage, and doe all *Theatrico more*, that they may have a  
*Plaudite.* Honour me now, I pray thee (saith *Saul*) before the  
 Elders of my people, and before Israel, and turne againe with me,  
 that I may worship the Lord thy God. That I may be counted all  
 thy Masters servant. Sure that was his very reason, and he had  
 learnt true *Macchiavellisme* many hundred yeares before *Nic.*  
*Macchiavel* was borne, That it was safe and best for a Prince to  
 seeme pious. These are the men that will doe nothing *sine teste*, they  
 will have some witness of every devotion; so farre are they from  
 that which the Apostle required of the *Philippians*, to obey not on-  
 ly in his presence, but much more in his absence. Vaine-glory is it  
 that

Hypocrisie is  
 painted vertue.

2 Thes. 1. 10.

Mat. 6. 1.

1 Sam. 15. 30.

Phil. 2. 12.

that rules over them ; if there be any excellency it must be knowne, and if they want, they will rather paint then not be seene. It was otherwise with *Moses*, he when his face *shone*, tooke a veile and covered it ; but these if there be any thing that shines in them, any parts, any gifts ; off goes the Vaile, they will not endure to be hid, to have their parts obscured, but get up into the *Pulpit*, or stand up upon the *Book-sellers-stall*, or any thing rather then not be seene. And rather then not to have somewhat to shew, when they want beauty, they will *paint*, and dresse themselves as *Jezebel* did, and shew themselves at the *window*. And indeed this open *Window* is all with them, for I cannot believe that any painted *Jezebel* can take any content to stand long alone at her *Glasse*, for she knows she is painted, and the painting is not for her owne, but others eyes. All the felicity of an hypocrite is, that he is the gaze of others eyes. That he may be observed with *Paul Samosatenus* Bishop of *Antioch*, even in the Market-place to reade, dictate, and make dispatches. Whence is it else ( that I may yet give one other instance ) that some who have no spirit, no invention, no words, for private, secret prayer ; can yet before company powre forth petitions with much variety, enforce them with much earnestness, with apt and many words, and continue long unwearied and unspent ? Or, that others who are weary of their *Glasse*, and can keepe no company with their owne hearts in any subject of meditation, but loose themselves and their thoughts presently, can yet before others dilate upon that subject with much varietie of expression ? But truly these are all but *Pedlars* of vertue that are thus for the shew. We may walke in some streets of *London*, where are the *Ware-houses* of great Merchants, or the Shops of *Wholesale-men*, and all is made up, we can see nothing hang out. But Hypocrites are like *Pedlars* in a Countrey-fare, that have not a glasse, nor a combe-case, nor a peece of ribboning, but all is hung forth, all is spread abroad. Rich Christians, golden Christians, often times their worth is not seene, but these *Dashes* grow every where, and will be in your eye. Nay, they will call upon you, rather then be look'd off ; yee must needs see their zeale, and know all ; Come, saith *John*, and see my zeale. Yet we know well enough what manner of man *John* was, for all his bragging to *Jonadab*, *Is thy heart right as mine is ?* As bright as he burnt, it was the oyle of glorie

Hist. Magdeb.  
Centur. 3.

2 Kin. 10. 15,  
26.

glorie that fed his lampe ; it was this winde of glorie that did drive his Mill.

CHAP. VIII.

*A second of those Symptomes from the end of Hypocrisie. Religion pretended to serve other ends. A cover for Vndutifullnesse. Vncharitablenesse. Hatred of Godlinesse. Revenge. Ambition.*

2. **A** Nother Symptome of Hypocrisie is, that hypocrites pretend Religion to cover other ends. Herod could make use of Religion to hide his cruell intentions, when he meant to slay Christ. he promiseth devotion ; *Goe (saith he) to the Wise-men and search diligently for the young child, and when yee have found him, bring me word againe, that I may come and worship him also.* But 'twas a cruell bloody worship he meant ; not to have acknowledged Christ to be his God, but to have made Christ the Sacrifice and his mothers lap the Altar. The *Pharisees* who endeavoured to bring the wealth of the people into their owne nests, as the religious orders of *Fryars* in the *Romish Church* doe now, found out a way to teach their Disciples to be uncharitable, even to the necessities of their owne Parents, pretending that what was once religiously consecrated might not be converted to any other use, and so they were freed from any duty they ought to doe for their father or mother. See how directly our Saviour discovers this hypocrisie. *Moses* said, *Honour thy Father and thy Mother.* Now one dutie included in that precept is, That we must relieve our aged Parents, if they want. See how they avoide this. *But yee say, If a man shall say to his Father or Mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me. He shall be free. And yee suffer him no more to doe ought for his Father or Mother.* The Originall in this place is very concise, and hath troubled *Expositors* ; but I have given the sense which our last *Translation* leads me unto, which *Translation* and the supply that it makes to cleare the sense of

Religion pretended to serve other ends.

Mat. 23.

Mar. 7. 10, 11, 12.

Vide etiam lu-  
dov. Capel. Diat.  
ib id. Mit. 15. 5.  
ad fin. Camer.  
Myrotbec.

Religion a co-  
ver for uncha-  
ritableness.

Hatred of Re-  
ligion under  
cover of Reli-  
gion.  
Ezra 4. 3.

Na. 66. 5.

Religion a co-  
ver to revenge.

the *Originall*, stands now allowed and backed by the most excellent Criticks *John Coch* of *Breme*, *Dan. Heinsius*, *Ludovicus de Dein* and others. That the *Pharisees* taught them this *forme of speaking*, for this is observed to be the expresse *forme* used by the *Jewes*, and to say, that what they now possessed being entered into the profession of *Pharisaisme*, vvas now no more their owne, but *Corban*, *Gods proprietic*, *Gods gift*, assigned over to God, and not at their dispose.

And may we not find out some other hypocriticall pretences for uncharitableness? When a man shuts his hand against the cries of the poore, and saies, 'Tis not fit to encourage and maintaine wandring beggars in their lazie trade, and that it is a sin to give to such as eat the sweat of the poore; is it not possible, I say, that here vvhether a case of conscience is pretended, it may be but a cover, and the true reason be, because he hath not an heart to give? It may be the *Priest* and the *Levite* that passed by the wounded man, had some such thing to say for themselves, but it may be also they were hypocrites in it, and I am sure the good *Samaritan* deserved the most commendation.

The very hatred of Religion is sometimes shrouded under the cloake of Religion. Such were those hypocrites that we reade of in the booke of *Ezra*; they which delighted in the ruines of the *Temple*, and had indignation against *Zerubbabels* endeavours to re-build it, to that end that they might hinder the worke, they offer their service to promote it: *Let us build with you, for we seeke your God, as yee doe.* We have a pertinent place to this purpose in the Prophet *Isaiah*, *Heare the Word of the Lord, yee that tremble at his Word, your brethren that hated you, that cast you out for my names sake, said, let the Lord be glorified.* When they execute their censure upon you out of malice and hatred, they pretend pure zeale for God, and the glorifying of his Justice.

I might be plentifull in other instances, but I will confine my selfe to foure others, upon which I will insist; when Religion is pretended to cover *Revenge*, *Ambition*, *Sedition*, *Covetousnesse*.

1. We sometimes find that hypocrites have made use of Religion to cloake their *Revenge*. When *Shechem* the sonne of *Hamor* had defiled *Dinah* the daughter of *Jacob*, her brethren, specially

two

two of them, her brothers of the same wombe, *Simeon* and *Levi*, whose hearts meditated revenge, contrive it this way, To offer conditions of Religion to the young *Prince* and his City, that they should receive the *Sacrament* of *Circumcision*, and that *Shechem* should receive the ravished *Dina* for his wife; but they meant it a deceitfull marriage and a bloody *Sacrament*: for when the men of the City were fore, they and their complices came upon them and slew them. *Saul* had nothing in his mouth but fighting the *Lords* battels, but his designe was, that *David* might be made food for the *Philistines* sword. *Abner* never thought of the word of the Lord, or of observing the will of the Lord, till his heart was full of revenge against weake and forsaken *Isbbofeth*, for a sorry word which that poore Prince had spoken, which the boysterous Captain could not brooke; and then and not till then purposing to revolt to *David*, and to bring about the *Army* with him, he will needs have them think (forsooth) that it was only tenderness of conscience that wrought upon him; and then having communication with the *Elders* of *Israel*, he said, *Tee sought for David in times past to be King over you, now then doe it; for the Lord hath spoken of David saying, By the hand of my servant David will I save my people Israel.* &c. Which examples are true experiments of that observation made by the authour of *Ecclesiasticus*; *There is an exquisite subtilty and the same is unjust, and there is one that turneth aside to make judgement appeare; There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit.* Such an one was *Herod*, who was vexed at the *Baptists* freedome, and tooke occasion to make him pay his head for the liberty of his tongue: He seem'd unwilling to give sentence, but by no means must he breake to religious a thing as his Oath.

Gen. 34. 14.

1 Sam. 18. 17.

2 Sam. 3. 18.

Ecclesi. 19. 25, 26.

Mat. 14. 5.

Religion a cover to ambition.

2. *Ambition* hath been as witty as revenge, to make Religion a step to mount by. *Absolom* thought his father *David* kept the seate too long, he had a great mind to be grasping the Scepter; he makes himselfe strong by many popular insinuations; and now there wants nothing but some fine contrivance of removall from Court, that he might at distance be better lookt upon as a fit head for the people made ready to his hand to joyn unto. He knows not how to make his actions looke better then with the face of devo-

tion,



1 Sam. 15. 8.

1 King. 19.  
Vid. P. Mart.  
in loc.Rodolp. Hof-  
pin. de Monach.  
Ordo solalitatatis  
Divini Amoris

tion, He had made a Vow unto the Lord while he was a banished man in *Syria*, to serve the Lord in *Hebron*, This best fits his turne, and he desires his fathers leave to goe thither to performe it. But t'was (it seems) a vow to get the Crown, and to serve his own high ends. *Abfolom* had a younger brother, that copied our right after him, *Adonijah* I meane, who aspiring to the government, used much policie all along, He took the advantage of *Dauids* indulgence towards him, and of his old age, He blazed his Title to the Crown, procured a guard of estate, made a popular shew of himselfe being a comely man of person, Joyned himself in faction with *Joab* and *Abiathar*, both of them potent men in their severall ways, and both discontent; entertained the Nobles with feasting; drew into his party some principall Court-officers; procured *Jonathan* a Court-favourite to be his *Intelligencer*; And among the rest Religion is alio woven in, He hath a Vow too as well as *Abfolom*, to draw together his confederates, and a publike Sacrificing at the well *Rogel*. *Cardinall Peter Caraffa* (afterwards *Pope* by the Name of *Paul the fourth*) is one of the most notable and pertinent examples that this latter age hath afforded of this kind of Hypocrisie. There was a religious Order sprung up, that cal'd themselves, *The Divine fellowship*, or, *The fellowship of Divine love*, to them *Caraffa* joyns himself, and that so strictly, that he not only refused the *Bishoprick* of *Brundusum*, which the Emperour *Charles the first* offered to him, but of his own accord resigned the *Bishoprick* of *Theatine*, which he had under *Pope Julius* the second. This fact of his, carrying so much shew of self-deniall and mortification, took so much with the Order, that they changed their Name, and cal'd themselves *Theatines* from him. And who would not have counted him a miracle of holinesse? But the world afterward took notice, that he contemned lesser preferments to procure greater; for he that refused *Bishopricks*, yet gladly accepted a *Cardinalship* at the first offer from *Pope Paul the third*; so that his Title which was taken before for the gracing of an Order, was used afterward ordinarily for the denomination of an hypocrite. This path of Hypocrisie hath been so much trod and beaten by *Clergy-men*, that wise men who discerned it, long since gave notice of it in a fable of a Monk, who being a poore fishermans son, still spread a Net over his Table, as a

remem-

remem  
of hun  
Net, b  
well m  
as that  
is fram  
of men  
burg a  
second  
tencie,  
who c  
know  
Princ  
name,  
which  
but th  
Apolo  
make  
Alen  
the C  
ded th  
of son  
inable  
not m  
is for  
better

3. S  
well  
serve

remembrance of his meane originall, till having by those shews of humility reached the highest preferments, he lay'd away the Net, because then the fish was caught. Which the reader shall find well morallized and gravely applied by a late Divine. But because as that author notes, it will please men the better, because the *Tale* is framed of a *Clergy-man*; I will fit it with two other examples of men of another profession. The one of the *Prince of Eggenburg* a potent man in the Court of the Emperour *Ferdinand the second*, and who it seems could make Religion advance his potencie, for he put it to no other use in the opinion of the *Relator*, who calls him, *A Bigot in Religion, dissembling, and one that knew how to satisfie the Emperour in all things*. The other of a *Prince*, whom for the honour of his worth, I will forbear to name, who (if an History written by a *Jesuite* may be credited, which for my part I profess I scarcely credit) was of no Religion but that which would advance his ends, and though he wrote an *Apologie* for the *Calvinists*, yet the *Historian* endeavours to make it good by a Letter under his own hand to the *Duke of Alencon* the King of France his brother, that he professed with the *Calvinists* only to curry favour with them, and because he needed their help. To conclude, what else shall we call that pretence offome that they desire preferment, only that they may be more inabled to doe more good; then plain hypocrisie? for he that doth not much good, to the extent of his power, in the estate wherein he is for the present though meane; doth but pretend he would be better, if he were preferred to an higher condition.

Mr. H. Masen  
of Hearing and  
doing chap. 2.  
p. 27, &c.

Stat. Cur. Ferd.  
11, chap. 2.

Famian, Strada  
de Bello Belg. 7  
Dec. 1. lib. 1.

## CHAP. IX.

*The second Synposome from the end of Hypocrisie,  
farther enlarged. Two other Instances. Reli-  
gion put on for Sedition. And for Covetousnesse.*

3. *Sedition* also sometimes weares the liverie of Religion, when it is ashamed of its own name. *Korah* the *Levite* being well conceited of himself it seems, and (as *Solomon* *paraphrase* observes) being offended at the preferment of *Elizaphan* the son of

Religion a cover  
for Sedi-  
tion.  
Num. 16. 1.  
See Num. 3.  
28, 30.

Numb. 16. 10.

Numb. 4. 10.  
See M. Moyses  
Map. of Cana.

Ioh. Sleiden.  
Comment. ad  
An. 1525.

of *Uzziel* of a younger family then his own, and affecting the *Priesthood*, thought fittest to make some commotion for the accomplishment of it, and to fish in a troubled water. This being his *Designe*, he easily drew others into his party, namely *Dathan*, *Abiram* and *On*, the sons of *Reuben*, they being his neighbours (for the *Reubenites* camped next to the *Kobathites* on the south-side of the Tabernacle) and having much like *Interests*, being willing to recover by any means the dignity which their grand-father *Reuben* the first-borne of *Jacob* had lost, and which was held from them by the *Tribe* of *Judah*. This was the double plot, and the true ground of the sedition. But all this while, as if they (holy men as they were) had had no other ambition but Spirituall, and to be neare God; pretend an holy dislike of a proud tyranny in *Moses* and *Aaron* as if they were only holy. *Yee take too much upon yee*, (say they) *Seeing all the Congregation are holy, every one of them, and the Lord is among them*. They might be sure this Pretext would take, when they made themselves *Tribunes* of the people, and *Champions* for their spirituall liberties, that every body might be a *Priest* and offer *Sacrifice*. This humour is commonly predominant in the vulgar people: It appeared in *Germany* in the *Sedition* of the *Anabaptists*, every one would be a *Preacher*, and claime priviledge of Christian liberty as they pretended. It is a notable Story which I am led unto. In the yeare 1525. the Country-people of *Suevia* and other parts about the *Danube*, covenanted together by an *Oath*, and raised a terrible *Sedition*, pretending the maintenance of the *Gospel* and the publick liberty. The *Magistrates* promised to satisfie them fairely, but they would not be quieted. They sent abroad their *demands*, 1. That they might have the choice of their Ministers. 2. That they might be exempt from paying tyth's. 3. That they might be no longer counted *Servants*, being redeemed by the blood of *Christ*. 4. That all *Fish-coles*, *Woods* and *Commons* might be at their liberty. 5. That they might be exempt from *Tributes*, and *Mortuaries* or *Herriots*. Before the publishing of these *Demands*, *Luther* had wrote a book to perswade people to obedience; and after these came abroad, he writes another in answer to them; for they had appealed to him, as if he had patronized their doings, "He shews they abused the Name of God, because they pretended in their sedition

"sedition, the promoting of the sincere Doctrine of the Gospell, "and of righteousnesse and equitie, whereas in truth they tooke a "course to deprive Magistrates of that authority which God had "put into their hands. And in many other words, he deales friendly, yet faithfully and roundly with them. And in another writing, "adviseeth to put them to the sword, and cut them off as wild "beasts. Which I the rather note, because the *Papists* fasten this very crime of sedition upon him, to which we see how great an enemy he was.

'Tis very observable, that the Apostle *S<sup>t</sup> Jude* puts this among the characters of hypocriticall seducers, *Those filthy dreamers that defile the flesh, That they despise dominions and speake evill of dignities*; if the place be to be understood of *Magistrates*, which I find some to make doubt of. But the younger *Pareus* takes it in the sense in which I have alledged it, and applies it against the *Gnosticks* and *Basiliadians* of old, the *Anabaptists* and *Libertines* of late. Yea those roguish and vagrant disciples of *John Batemburg*, who were not ashamed publicly to avow sedition, (if we may believe *Lindan*, a man whom we have reason enough to suspect in his reports, because of his grosse partiality towards the *See of Rome*) were yet zealous against *Romish* superstitions. To whom we may adde *Hacket* and his *Complices* in our own story, so seditious, and yet withall so shamefully hypocriticall, that I know no man that hath endeavoured to excuse them. Let no Malignant or ill affected reader wrong my meaning here, as if I would in the least measure reflect upon the present warre, and the pretences of it, the necessity and justifiableness whereof I am fully satisfied in, and so I think may the world be, by the Books that are abroad.

4. But above all, we have most to say in the discovery of hypocrites who serve their *Covetousnesse* by Religion. When *Ahab* is sick for the vineyard of *Naboth*, and *Jezabel* will needs have it to make him well, a holy fast must be proclaimed, a religious Scrutiny and a zealous tendernesse of Gods dishonour, to bring the business about. 'Tis a known story, *Judas* was a covetous wretch, but one would think he were an holy man, an enemy to vaine expences, a great friend to the poore, brim-full of charity: When the humble sinner bestowed her costly sweet ointment, where she

E

thought

*Gabr. Predresolm, Eleuch, Heret. l. 10. c. 15. p. 288.*

*Jude, v. 8.*

*Adam Sasbout, in loc. Philip. Pareus in loc.*

*Lindan. Dialog. de Batemburgisch.*

The fuller Answer. Script. and Reason. The Lord of Hosts be Mr. Burroughs.



Religion a cover for covetousness.

Joh. 12. 5, 6.

Act. 19. 24, 25,  
26, 27.

Act. 8. 18.

Act. 24. 26.

Hos. 10. 11.  
Mich. 3. 11.

Luk. 20. 47.

St Chrysost.  
in loc.

thought it was most worthily spent, upon the feet of Christ; *Judas* cries out, *Why is this wast? It had been better given to the poore.* Good words; but we know the mystery; He would have been *Almoner*; He was a *Thiefe*, the text tells us, and bare the bagge, and cared not for the poore. *Demetrius* the *Silver-smith* is become religiously zealous for *Diana*; but t'was indeed the decay of his Trade that pinch't him. *Simon Magnus* was so desirous of the gift of the holy Ghost, and of the power of giving it, by the imposition of hands, that rather then misse he would give money for it, but it was because he meant to make money of it againe, and so would lay out his money in a good way of trading. And how came *Felix* so devout, that he sent so oft for his prisoner, and heard him so oft? It was his money rather then his Doctrine that he gap'd after, and he would rather have seen a fee, then heard the other point. *Felix* then was an hypocriticall hearer; and are there no examples to be found of hypocriticall preachers too, who love to labour where they may be sure to eate, like *Ephraim*, who loved to treade out the Corn? Yes, They were such of whom the Prophet speakes; *The Priests teach for hire, and the Prophets divine for money; yet will they leane upon the Lord, and say, Is not the Lord among us?* And such of whom our Saviour speakes, *Beware of the Scribes which desire to walke in long robes, which devour widows houses, and for a shew make long prayers.* Christ doth not condemne *Macrologie* or long prayers; which I also note as a caution by the way against profane spirited men, who are ready to catch at the shado'ws of advantage which such like places seem to give them, and turn the sharp edge of such *Texts* against all such who having their hearts full of matter, and their spirits inflamed doe continue long in prayer; But he discovers the abuse of it among the *Scribes*, who either by this means did insinuate themselves into rich widdowes as most faithfull and religious overseers of their estates, to whom they might safely commit themselves and their estates, that so they might gain a convenient opportunity to beguile them; or under pretence of long prayers, expounding the word, instructing of them, and the like, itaied with them, fed upon them, and eate them up; which is *St Chrysostoms* observation. A practise like unto this, a late godly and reverend Divine of ours, discovered in some *Antinomian Ministers* about London, and

and ther  
"careful  
"and ou  
"vantag  
"confess  
"the ve  
"not in  
"of un  
ses, and  
rall to  
some hy  
Country  
be such,  
terfeit fa  
Truly  
to bring  
us. The  
seek the  
Proph  
which o  
derstan  
from his  
his peo  
ther P  
such, a  
took so  
Fryar  
speake  
against  
Fulda  
other  
ven cr  
ding e  
of his  
ells.  
of wh  
was  
ching



and therefore warneth the reader in these words. "1. Looke carefully to your pretious soul's. 2. Looke well to your estates and outward meanes, lest these Impostors make a prey and advantage on you; as they have done on some already, who have confessed that these *Pedlars* have basely inveigled from them, even the very Cushions of their window's; for the Apostle observed not in vaine, that *through covetousnesse they make merchandise of unwarie soules.* Of this sort are they which creepe into houses, and leade captive silly women laden with sins. This is the parallel to that line which *St Augustine* drew, when he described some hypocriticall *Monks* of his time, who gadded about the Country, selling the *reliques* of *Martyrs*, or pretending them to be such, making a gainfull poverty, and exacting the hire of a counterfeit sanctitie.

Truly, our trade that we ought to drive in preaching ought to be robring in souls to God. Our gaine is when the people gaine by us. They therefore much mistake the mysterie of their trade, who seek the fleec: not the sheep; yet many such there were in the Prophets time, when he complained; *They are greedy dogs which can never have enough, they are shepheards that cannot understand, they all look to their own way, every one for his gaine from his quarter.* These are they that will pollute the Lord among his people for *handfulls of barley*, and for *pieces of bread*, as another Prophet speakes. The Scriptures are full of complaints of such, and to are the Stories of all times. Yea the blindest times took so much notice of this trade of covetousnesse even in *Preaching* *Fryars* and other *Religious Orders*, that though they durst not speake out, they exprest their apprehension and just indignation against them in *Pictures*. There was found in the *Abbey of Fulda*, besides other Emblemes taxing the Popish Prelates and other Orders, one picture of a *Wolfe* in a *Monks Cowle* and a *shaven crown* preaching to a flock of *Sheep*, with these words, alluding to some like words of the *Apostle*, comming in a pendant out of his mouth, *God is my witnesse how I long for you all in my bowels.* And underneath was writ, *This hooded wolfe is the hypocrite; of whom in the Gospell, Beware of false Prophets.* This picture was made 200 yeares before the Reformation at *Luthers* preaching. And one *Heerbrand* a *Germane Divine* tells us, that he

Dr. Taylor,  
The rule of  
the Law, Pre-  
face to Read.

2 Tim. 3. 6.

Aug. de opere  
Monachorum,  
cap. 28.

Isa. 56. 11.

Eze. 13. 19.

c. 22, 25, 26.

Jer. 5. 31.

2 Pet. 2. 2, 3,

15, 16.

Mat. 7. 15.

2 Cor. 11. 9.

12, 13.

Joh. Wolf.  
Leit. Memor.  
Ton. 1. ad An.  
1300.

Jac. Heerbrand.  
in Refut. As-  
sert. Jesuit.

Eraf. Colloq. cui  
Tit. Francisc.

Audita religio-  
fiffimi sceleris  
ratione difceffi  
Salv. di Gubern.  
Div. lib. 4.

being employed for the purging out of what reliques of Idolatry, he found remaining in some Churches allotted unto him, comming unto *Pfort-zheim*, he found a *Cushion* in *S<sup>t</sup> Michaels Church* curiously wrought with the like picture, only with this difference, that the *Wolf* was preaching to a flock of *Geese*, every one holding in his Bill a paire of *praying beades*. He further tells us, that being at *Argentine*, visiting the rarities and Antiquities of that City, he was shewed an ingenious piece of carving even in the very stone work of the wall of the great Church, wherein it seems their forefathers had under the shapes of *Wolves*, *Beares*, *Foxes*, and the like, carrying *holy-water*, *crosses* and *tapers*, expressed their dislike of the religious rapin's and thefts used by the Clergy. And this work could be no lesse then 300 yeares old when he saw it, which was in the yeare 1551. But in the times nearer to the *Reformation*, this hypocrisie (it seems) came to be more notoriously known. For the reader may gather by that pleasant *Dialogue* of *Erasmus*, where the two *Franciscans* are entertained of their *Host*, that it was then ordinary to have such pictures hang up in their *Hostries* and common *Innes*; and accordingly he wittily faines such a like picture hanging there, of an *Ape* in the habit of a *Franciscan Fryer*, sitting by a sick mans bed, holding a crosse in one hand, as if he were giving him ghostly counsell, but with the other hand picking his pocket. I the longer dwell upon these *Trifles*, because by them we discern the practise, and withall, the intelligence of former times.

And truly these *Fables* let them be, yet they have been truly acted from time to time. He was a notorious palpable hypocrite, that *Salvian* was acquainted withall, and did indeed but daube on the colours of Religion over his oppression, When the good Father out of pittie to a poore mans case, became a petitioner to a mighty man to restore somewhat that he had taken injuriously, and without which the poore mans life could not be sustained; He told *Salvian* fiercely; He had sworne he would have it, and therefore could not part with it. *Salvian* calls this, *A Religious wickednesse*.

But we need not ascend so high as *Salvians* time for examples of this kind of hypocrisie; we find it practised in our age among all conditions of men. When that Prince whom I formerly mention-

ned

ned out of *Sirada*, intended a marriage with *Anne* the daughter of *Maurice* Duke of *Saxonia*, to please *Margaret* of *Parma* the Governesse of the *United Provinces*, he conditioned that she should forsake the *Lutheran Religion*: Her Uncle by the mothers side, *Philip Lanigrave* of *Hesse*, desirous to breake the match, and preferre his owne daughter, would not yeeld to the condition, pretending conscience, and yet accepted the same condition for his owne daughter. So farre dare they abuse Religion, whose God is their private commoditie, saith *Sirada*; a grave and a good note, whether he be faithfull in relating the historie or not, is not to my purpose to enquire. But from others whose relations we may dare to trust, we may be further confirmed; for *M<sup>r</sup> Knox* reports as bad matters of some *Noble-men* in *Scotland*, who were forward for the *Reformation*, but it was to get spoiles, and to seeke their owne private commoditie; for he saith, "They were otherwise licentious, they greedily griped the possessions of the Church, and would not lacke their part of Christs Coate. And for my part, I will believe that rare *French Divine John Camero* of *Burdeaux*, though speaking in his owne cause, that his adversarie *Elias Santangel* the Lawyer was a Protestant for worldly respects, and cared for no Religion further then he could serve his ends by it; And the rather, because I finde the same character fastned upon him by *D<sup>r</sup> Gilbert Primrose* then *Camerons* Colleague, lately shining in our *English Orbe*. I might trace more of these Foxes, for the tracke of their feet is easily seene; and if we may believe some mens reports, wee find some such practises in some of our owne Courts. But I have hunted long upon this *Sent*, and wearied my Reader haply in this path. It will be time to conclude this Chapter, when I have onely noted this one thing more: That it is no wonder to find Religion and the Truth pretended for private commoditie; when as hypocrisie is so sly and dangerous, that sometimes Truths may be truly in the kind assented to for the same reason. Which experiment we find in the *Gospel*; the people that were fed with Christs loaves and tasted of his bread, and saw his power and care to provide: it wrested from them an assent and acknowledgement, That of a *Joh. 6.14, 15.* truth he was that Prophet which should come into the world. And yet notwithstanding this assent, they were no more, no better then hypocrites, as may be gathered by the whole storie.

O inestimabile  
factum, & pro-  
digiosum. Quid  
non ausa sint  
improba men-  
tes? Arma se  
ad latrocinium,  
dum per Christi  
nomen &c.  
Fam. Sirada de  
bell. Belg. lib 3.  
Dec. 1.

Knox History  
of Scotland, p.  
503.

Stellient. in  
Santangel ep.  
ad lect. & p 11

Primroses car-  
men in Stell.  
tent.

W. Huntley  
breviat p. 144.

## CHAP. X.

*A third of those Symptom's from the end of Hypocrisie. Tenderneſſe and Scruples pretended. Straining at Gnats. Scruples made to cover treacherie, rebellion, envie, to beget opinion of extraordinary holineſſe.*

Scruples pretended by Hypocrites.

Vid. Mont. Ap. p. 1. ad Orig. vj. 25, 26.

Mat. 7. 3. *Πικύλλῃ κλίσιν ὀφθαλμοῦ σου ἴδω*  
Mat. 15. 2, 3, 4.

Mat. 27. 6.  
See a like case,  
Joh. 18. 28.

Martin Bressir.  
de Conſol. lib. 6.  
262. 2.

Scruples to cover treachery.

3. **T**He matter of this Symptome and this Chapter, is I confesse of the same spinning with the former, but *I* have only for the Readers ease wound it up upon another bottome: That hypocrites sometimes pretend *tenderneſſe* and *scrupulousneſſe*, when it may appeare there is no such matter; because they straine at smaller things, and can swallow greater. The *Pharisees* made a scruple of it to eat with *unwashed hands*, because it was contrarie to the Tradition of the *Elders*. They were to precise in it, that they washed before meate, and in eating betwene every dish or service; *Except they wash their hands oft*, (saith *S<sup>c</sup> Mark*) *they eat not*. And to that purpose they had water-pots ready at their Feasts. Yet they made no conscience of Gods expresse commandement, *Honour thy Father and thy Mother*. They would not touch mony the price of blood, and yet had their hands deeply in the bloud of *Christ*. They are much like such as these, of whom *D<sup>r</sup> Hall* spake in his Character; *He turneth all Gnats into Camels, and cares not to undoe the World for a circumstance: flesh on a Friday is more abomination to him then his neighbours bed.*

I the rather give this Symptome, because though all *scrupulousneſſe* be a disease of conscience, as some *Casuits* have rightly observed, and be caused sometimes by ignorance, sometimes by melancholy, sometimes by Satans tentations, &c. yet it may arise from over-weening self-conceit and secret pride, and other corrupt affections, and so may be a more evident signe of Hypocrisie: which will also appeare, when *Scruples* are but pretended, as we find they have bin.

1. To cover *Treachery*. The *Pharisees* are an example. They

ooke



ooke counsell how to entangle *Christ* in his talke, and they send their Disciples to him with a seeming scruple, as if they stumbled at the lawfulness of paying Tribute to *Cesar*; but *Christ* perceiving their wickednesse, and that they meant to tempt and entrap him, calls them hypocrites for their labour. This treachery of theirs is more fully discovered by *S<sup>t</sup> Luke*, who saith, *They Watched him and sent forth spies, which should feigne themselves just persons, that they might take hold of his words, that so they might deliver him to the power and authority of the Governour.*

Mat. 22. 17, 18.

Luk. 10. 20.

1. To cover envy. When *Christ* had healed a woman that had been crooked 18. yeares, and the people were much affected with the miracle; the *Ruler* of the *Synagogue* having much indignation, and fretting with envy that *Christ* received so much glory of the people, he colours over his pale of *Envie*, with the red of *zeale*, and stands up for the maintenance of the honour due to the *Sabbath*, and tels the people they ought to make more conscience of that day. *There are sixe dayes*, (said he to the people) *in which men ought to worke, in them therefore come and be healed, and not on the Sabbath day.* One would have thought he had bin a marvellous tender man, and full of scruples touching any thing to be done on the *Sabbath*. But *Christ* who knew all things, knew his heart, and calls him Hypocrite, and convinceth him of the unreasonableness of that pretence he insisted upon. Such Hypocrisie did the *Colleagues* of *Brentius* discover, who when he being enlightened with *Luthers* writings, began to expound *S<sup>t</sup> Matthew* in his chamber, and by reason of the confluence of *Auditors*, removed his *Lecture* into the common Schooles at *Heidelberg*; they envied the concourse to him, but covered their *Envie* with a religious pretence, that it was a profane thing for him to handle *Divinity*, being himself not in orders, and especially in such a place.

Scruples to cover envie.

Luk. 13. 15.

Melch. Adam  
in vita Bren p.  
438.

3. To beget an opinion of more then ordinary sanctity. The *Pharisees* and *Scribes* were scrupulous preachers, they taught the precise points, the most rigid observations; they bound heavie burthens and grievous to be borne, and laid them on mens shoulders: but 'twas onely to be high and weighty in the peoples thoughts: for they beleeved not their owne preceptious; They would not move those burthens with one of their fingers. Such are *Breakers* (if there be any such, as it is likely such there be) who

Scruples pretended to seem holy.

Mat. 23. 4

doe



doe much urge upon their hearers, the frequency of fasting, the exercise of secret prayer, the diligent study of holy Scripture : To have the name of great advancers of serious pietie : whereas if you goe after them, and get some occasion and looke in, and see them in their study ; you shall find them study in the strength of their owne wit and reading, and entertaine their houres with *Aristotle* or *Aquinas*, and the *Schoole-men*, with *Augustine* or the *Councels*, while the booke of God lies by as a neglected and dusty Pamphlet.

This is to be an Hypocrite, whereas such as are sincere are ready to doe more themselves then they urge upon others ; as *S<sup>t</sup> Paul* presseth a due maintenance for others, in respect of their labour in the Ministrie ; but yet works with his owne hands for his own livelihood.

1 Tim. 5. 18.

1 Cor. 9. 12, 13

## CHAP. XI.

Thirdly, *Symptomes of Hypocrisie respecting Profession. The first of these Symptomes. Unanswerablenesse to Profession. Goodly Fronts. A forme, a name of godlinesse. Instanced in Monkes. Nunn's. Iesuites. The Pope. Popular Preachers. Common Professours.*

Hypocrites not answerable to their profession

Greenh. Com.  
pl. p. 181, 435.

Mat. 7. 21.

**H**ypocrites are not answerable to the *Profession* they make : it carries not proportion with their practise, but beares a larger measure. They are coarse cloath with a fine list. And as reverend *M<sup>r</sup> Greenham* said of them : " If ye talke of Religion, ye shall have " many that will hold yee talke a whole dinner time, or halfe a day, " and yet looke into their lives, and they will falsifie whatsoever " they have said. These say, *Lord, Lord*, but they are workers of iniquitie. They looke *white* like *silver*, but they draw *blacke* lines. They have a faire out-side, but stufte within with malice, worldlinesse, intemperance ; like *window-cushions* made up of velvet, and perhaps richly imbroidered, but stufte within with hay : Or like some houses that are built high with lofty *Turrets* that are presently

ly in the Travellers eye, and if they draw nearer to view, they find them built with *stately porches*, *neate gate-houses*, *fine stair-cases*, *curious Galleries*; but never a faire chamber or convenient for lodging. They have much to entertaine the passenger and the viewer, they will entertaine you with *fine Notions*, *choyce Discourses*, but if yee dwell with them, yee shall find ill Accommodations, They answer not your expectation. Yee shall heare of them, as yee ride thorough the Countrie, they have the name among *Professours*, they carry it away from others: but ye shall experience it, that they are not such as they are spoken, they are not furnished indeed to be hospitable to the wearie Christian, they cannot close with your godly spirits; ye shall not find the spirit of grace and of mortification, and of a sweet, humble, quiet mind to be there. *There is that maketh himselfe rich* (saith Solomon) *yet hath nothing.* The Originall is, *He faineth himselfe to be rich.* He hath a forme of Knowledge and of the Truth in the law; as the Apostle speaks. He is as if he had and wore the *Rationale*, the *Breast-plate of Urim and Thummim*, Knowledge and Truth: for it may be the Apostle here alludes to that, to convince their vanity of boasting; as in the following verses he discovers their unanswerableness, and concludes in the two last verses of that Chapter: *He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit; and not in the letter, whose praise is not of men, but of God.* A Jew (in St Pauls sense in that place) is a Professour of the true Religion, and Circumcision is the wearing of the badge of that Profession. Now in that sense, there are many Jewes outwardly in *propatulo*, that are not true Jewes, Jewes inwardly; for the *רִצְוֹנָא*, here mentioned by the Apostle, is inward Piety and Justice, to which these are Strangers. They are onely called by the name of Israel, and swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness. They call themselves indeed of the holy City, and stay themselves upon the God of Israel; but they are obstinate, and their necke is an iron sinew. They seeke God daily and delight to know his waies (they take a pride in it) as a Nation that did righteousness and forsook not the ordinance of their God (as if they were the only people that held up Gods ordinances) they aske the

F

Prov. 13. 7.

יש המעשר

Qui fingit se divitem.

Rom. 2. 20.

Rom. 2, 28, 29.

וְיִרְדּוּ עִירָא

Isa. 48. 1, 2, 4.

Isa. 58. 1, 2.

2 Tim. 2. 5.  
Lord Brooke  
Nat. of Episco.  
pag. 93.

Jam. 1. 26, 27.

Tit. 1. 16.

Revel. 3. 1.  
Revel. 3. 9.  
Non solum in  
falsis verbis, sed  
in simulatis ope-  
ribus mendacium  
est. --- Christia-  
num se dicere,  
& opera Chri-  
sti non facere,  
mendacium est.  
Ambr. Serm. de  
Abrah.  
H. 6. 11. 12.  
Psal. 78. 34, 35.  
36, 37.  
Lu. 10. 25, &c.  
Mat. 3. 7, 8.  
Jer. 41. 20.  
Ezek. 33. 30,  
31, 32.  
Isa. 19. 13.  
Mat. 7. 21, 23.  
This Symptome  
instanced in  
Monks. Nuns.  
Jesuites.

ordinances of God, they take delight in approaching unto God, (they misse not a Sermon) yet they are such whose transgressions must be cried against with a voice like a trumpet. They have a firme of godlinesse, but deny the power of it. A Text which my Lord Brooke gives a notable interpretation of, and understands it properly of the Antinomians, Grindletonians, and Family of Love; who despising learning, and bragging of the Spirit, are yet traitors, high-minded, heady, &c. They have a firme: they receive a slight marke, but refuse a deepe stampe and impression. St James tels us what the Marke is, *A seeming to be religious*; and what the deepe stampe is; the brideling of the tongue, the visiting of the fatherlesse and widdowes in their affliction, and continuing unspotted from the world. But unto these, and the like good works, they have no mind, as the Apostles word is; *They professe that they know God, but in workes they deny him.* (They will be his servants, but they will choose their labour) being abominable and disobedient, and unto every good worke reprobate; of no judgement, or of no mind. These have a name that they are a live, but are dead. *The Synagogue of Satan, which say they are Jewes and are not, but doe lye.* There is a lie in workes too as well as in words, as St Ambrose observes. And it is agreeable to that of the Prophet Hoseah, *Ephraim compasseth me about with lyes, and the house of Israel with deceit.* And the Prophet Jeremy fits us with a direct instance, *Jer. 2. 20, 21, 22, 23.* and we have another in the Psalme; *When God slew them, they sought him, they returned and enquired early after God; they remembered that God was their rocke, and the high God their Redeemer* (good words, faire signes of Repentance and Faith). *neverthelesse they did flatter him with their mouth, and they lyed unto him with their tongue, for their heart was not right with him.* So then, the lie was in their heart; and in their unanswerable conversation too; for it followes: *Neither were they stedfast in his Covenant.* The Lawyer mentioned by St Luke, seemes to have been such an one as I have described; and such were the Pharisees and Sadduces that came to Johns Baptisme. But we have expresse examples in *Johanan* and *Jezaniah*, in *Ezekiels* hearers, in the *Jewes*, and in the people that our Saviour speakes of.

By applying this Symptome, we may first notoriously discover  
this

this dif-  
the Ro-  
tie and  
endeav-  
over th-  
ford th-  
procure  
to any  
of Wil-  
is to d-  
2. To  
such or-  
such C-  
practi-  
what  
active  
And c-  
would  
ders,  
jewel-  
that h-  
reason  
jewel-  
end of  
such n-  
ricke,  
home-  
Cuth-  
ward  
thoug-  
that  
That  
unna-  
tinua-  
thels  
ches.  
ly St  
point

this disease of Hypocrisie to be deeply grounded in the *Fryars* of the *Romish* Church, who make profession of strict vowes of pover-  
tie and chastitie; but unanswerable to their vow of *poverty*, they  
endeavour to get all into their *Covents*. Like Ravens they croake  
over the beds of dying men, and attend them, not so much to af-  
ford them ghostly counsell, but to be put into their last *Wills* and  
procure good legacies. It will appeare that I doe not wrong them  
to any that shall take notice of the *Order* prescribed for the making  
of *Wills*, in the *Ritnall* of *Sarum* (as it is called) where the Priest  
is to direct the sicke person to bequeath. 1. To his Parish Church.  
2. To the Curate. 3. To the Vicar. 4. To the Clerke. 5. To  
such or such (other) Churches. 6. To Hospitals. 7. To such or  
such *Covents*. And lastly to their children and kindred. Other  
practises of theirs for gaine, I have before in part noted, besides  
what I might mention out of late discoveries of their cunning and  
active seducing of women with great portions,\* and rich mens sons.  
And concerning the vow of chastity, they pretend unto much, they  
would seeme *Angels*. What a tender nice stomacke had Dr *San-*  
*ders*, who in stead of other matter to object against our reverend  
*Jewell*, condemnes him to be a man given over to a lewd mind,  
that his booke was full of *bawdy Images*. And what might be the  
reason of this noyse? Forsooth, because the Printer of Bishop  
*Jewels* booke, had put a naked boy in some *Anticke* shape at the  
end of some *Tractates* in that *Impression* which *Sanders* saw. Sure  
such men as these that can't endure to looke upon an harmelesse *An-*  
*ticke*, are miracles of chastity. But *John Bale* hath paid them  
home. And our Histories are full of the lusts and uncleanneses of  
*Cuthbert* and *Dunstan*, and others their glorious *Saints* and for-  
wardest against Priests marriages. But because our *Bale* might be  
thought partiall; I will alleadge the testimony of one they have not  
that exception against, namely *Alvar: Pelagius*, who tels us,  
That *Drunkennesse*, *Wantonnesse*, and *unnaturall finnes*, were the *Clergies* con-  
tinuall practise, and that they had Bro-  
thels within their Cells, yea in the *Chur-*  
*ches*. And that I may not neglect the ho-  
ly *Sisters* too, though it be an ordinary  
point, and in which I might be large in those testimonies that may

Manuale seu  
Rituale sec. u-  
sum Sarum.  
pag. 164.

*Sanders*, Hon.  
of Imag. ch. 15.

*Bale* lives of  
English vota-  
rics.

*Grapula, ebrietati, & incontinentia, (quod est  
eorum vitium commune) intendunt Clerici, &  
pleriq; vitio contra naturam. Contra sanctam  
castitatem quam Domino promiserunt, sic offen-  
dunt continuo, etiam publice, &c. Alvar. Pe-  
lago, de planctu: Eccles. lib. 2. circa an. 1340.*



be had from their owne Stories ; I will by the Readers good leave, insert a passage, though it be a little light and pleasant, out of *Monsieur de Balzac's* letter unto the Bishop of *Marseilles*, where naming a *Nunnery*, he saith ; "They passe their time merrily there, and of two hundred, calling themselves Virgins ; I verily thinke there is not one who speaks truth, if she have not recovered her maiden-head. It may be their intention is not ill, and that in suffering themselves to be courted, they have no other designe then to raise servants unto God, &c. I could say more upon this argument, but I spare the Readers modesty ; and I shall meet with this

*Tacco de collegiū pro semine sexu (quem Gregorius magna devotum appellavit) institutus : utinam sexus ille Deo dicatus, qui de Christi patrimonio delicate pascitur, seipsum non aliquando, de supro & adulterio, proliq; partu suspectum redderet, atq; infamiam Utinam non herbis, non quarundam incisione venarum, non luridis potionibus, non lotionibus pedum exquisitis, vel abortum procuraret, vel seipsum preforaret. Jac. Whimpheling. in Chron. Potho Presb. Promiensis, de statu Domus Dei. lib 3. in Bibl. Patr. To 12.*

*Andr Seriz in Phil. 29.*

*Hist. of Conc. of Trent. Engl. pag. 799.*

point more opportunely hereafter. All times have taken notice of these religious orders, that they doe be-lie their profession. Among others, we find a very graphically description of their hypocrisie by one *Potho* a *Presbyter* almost 400 years since, which would be too long to insert. But all the characters are exactly found in the late Order of the *Jesuites*, a Sect or Society of *Jesus*, but they gave themselves the name, God never gave it them. He gave it Christ, for *Humiliavit*, a vertue

they little regard ; for he that doth but smell of it, is *eo ipso*, not meet to be of that company, as Dr *Andrewes* speaks. Who is there that presents a fairer and demurer out-side then the *Jesuite* doth ? They say his long cloake, and broad hat, and grave garbe and fashion as he walkes in the streets of *Paris*, procures him respect and reverence before all the other Orders, who trucke up and downe there in their habits. It was somewhat that caused that wise Prince *Henry* the 4<sup>th</sup> of *France* to say of them ( if he spake as he meant ) That they were *Timothies* at home, *Chrysostomes* in the Pulpit, *Austins* in disputation. But whatsoere he said or thought of them, the world thinks the contrary, that they professe poverty, and yet possesse more lands and revenues then many Princes ; that they teach others to fast, and play the gluttons themselves ; that they vow virginity, and yet are notorious lechers ; that they are Monks by profession, but indeed a *Macchiavellian* rout interested in all estates ; that they pretend peace, yet are compounded of



of envy, hate, malice, ambition, and are the *Incendiaries of Christendome*. We see then the *Brethren* of the severall *Orders* are all like one another, and all of them are as like as may be to their father. The *Pope* is a grand hypocrite, and is to practise it even by an Order at the solemnity of his creation. The *Prior* and *Canons* of *Lateran* bring him to the *Marble-seate*, called the *Dung-chaire*, wherein he sits so, and so low, as if he lay along; Then come the *Cardinals* and lift him up honourably, using to him the words of the *Psalme*; *He rayseth up the poore out of the dust, and lifteth the needy out of the dunghill, that he may set him with Princes*. After this he riseth, and taking out of his *Chamberlains* bosome an handfull of *Brasse-money*, throwes it among the people, saying, *Silver and Gold have I none, but what I have, give I unto you*. With what shews of humility and poverty is this businesse carried? Yet who more lofty and more rich then he?

But enough, if not too much of these. We may apply the character nearer. Whereas preaching ought to be to no other end but for the gaining of foules, what shall we say to those that preach only for ostentation and to gain applause? Nay, what may we not say against such, who make a solemn prayer before *Sermon*, for the assistance of the holy Spirit of God in the deliverie of the Word; and yet trust not at all to the assistance of Gods Spirit but to their own wit and eloquence, and come to *declaime* and vent their neate compositions, in the study and framing of which, they never sought God, nor sent up a prayer for direction?

But alas; not to instance the Clergy only, who is it but he comes short of *Profession*. It was \* *Salvians* complaint of old, that they had Christ in their mouth's, but to no purpose; that they abused him under the bearing of his Name. And how justly may we take up that of that Noble *Mirandula* against many: "It were a great madnesse not to beleieve the Gospell now that it is every where believed; yet a greater madnesse it is, not to

This Hypocrisie notorious in common professors;

\* *Salvian de Gubern. Dio lib. 4. mibi, p. 134, 135. & lib. 3. ad fin.* Speaking of injurious dealing, he saith; *Quo fit ut etiam nos, qui nos Christianos esse dicimus, perdamus vim tantæ nominis, virtutis præstigia. Omnino enim nihil prodest nomen sanctum habere sine moribus, quia vita a professione discordans abrogat illustria tituli honorem, per indignorum æstuum vitia. Hoc ipso, per nomen Sacratissimum rei simus, qui a Sancto nomine discrepamus. Nam & ideo plus sub religionis titulo, Deum ludimus, quia posui in religione peccamus. Vides etiam, Ad Cathol. Eccles. l. 1. mibi, p. 130. Sed longe major insania, si de veritate evangelij non dubites; vivere tamen, quasi de ejus falsitate non dubitares, Pic. Mirand. in Epist.*

F 3

doubt

*Vid. Daven. De term. qu. 17. Whitak. de Scrip. Epist. Dedic. p. 4. Monts. Appar. vij. 16. R. Thom. Elench. Refut. Torius. c. 1. p. 21. Sedes Stercoraria. Psal. 113. 7, 8. AEs 3. 6. Lib. Cerem. Sect. 13. c. 4 Tit. 15.*

Hypocrisie notorious in popular preachers.

"doubt of the truth of the Gospell, and yet to live so as if without  
"doubt it were false.

Oh how is Gods name dishonoured, by those who professe his name. As the Apostle to the Jewes; *Thou that saist a man should not commit adultery, dost thou commit adultery? Thou that abhorrest Idols, dost thou commit Sacriledge? Thou that makest thy boast of the Law, through breaking of the Law, dishonourest thou God?* For the name of God is blasphemed among the Gentiles through you. We know who said it; If a man be an hearer of the Law only, he is not just before God. Yet how many are there, that are hearers only, *Evangeliphori*, it is *Erasmus* his word, *Gospell-carriers*, *Bible-bearers* only. I cast not this Title upon godly persons, as profane men doe in scorne and derision of their necessary and commendable profession. But if any man obey not that word which he beares and talks of, but lives dissolutely, then I say to him, as he in *Erasmus*, *Quid Polyphemo cum Evangelio?* What hath a lewd wicked man to doe with the Gospell? And as he observes, many carry their *Bibles*, as the *Franciscans* hang the rule of their Order at their girdles, but mind not to observe it: They take care to adorne their *Bibles*, to guild and string them richly; but no care that the *Bible* shall adorne their hearts. He tells us pleasantly of the Souldier, that beate a blasphemer with his *Bible*, and so defended the *Gospell* with the *Gospel*, and broke his pate with it; and yet for all his zeale, was no way such a man as the *Gospell* requires. Such are profane defenders of the *Reformed Religion*, yet are no way reformed: They will storme against the *Papists* if they blemish our Religion, and yet themselves never regard the very rules of *Christianity*, which (as *Eusebius* speakes) are,

πάντας δὲ ταύτας δικαιοσύνην μακαρισμένους,  
ἐξ αὐτῆς τῆς Ἀβραὰμ ἐπὶ τὸν πρῶτον ἀνίστην  
ἀνθρώπων, ἐρῶν χριστιανοῖς ἐν χῆ, καὶ ὁ νόμος  
πρὸς ἐπιπὼν πρὸς, καὶ ἀν' ἐκτὸς βάλοις τῆς αἰχμῆς  
θείας. Vide cetera que sequuntur ad, ἡμῶν  
ἐκπορεύεται. Euseb. Hist. l. 1. c. 4. p. 11. edit  
Christophers.

Psal. 18. 44.

it) *Strange children* and dissemble with God: or as it is in the Margin of our last Translation, *They yeild fained obedience, or, lye unto God.* *S<sup>t</sup> Cyprian* a very godly Bishop, it seems was much troubled

troubled with such as these; men that made so open and forward a profession, that they suffered some things in the cause of *Christ*, and according to the phrased of that time, were reckoned among and usually called *Confessors*; yet (as it appeares) men of evill conversation. In his sixth Epistle he urgeth them that they would keep up the honour of their name. It is manifest then they lived below their profession. He wisheth that he were among them (for he was then *in secessu*, because of the persecution) that he might perswade them, *ad servandam gloriam suam*, to keep up the honour of their holiness: For I grieve (saith he) when I heare that some wickedly and presumptuously follow their sports, and that some are all for contentions, and will not be ruled by the *Presbiters* and *Deacons*. "He is the true and glorious Confessor of whom the Church may have cause to boast, but not to blush. And in his seventh Epistle writing to *Rogatian* and other *Confessors*, he saith, "The Bishops portion of joy is greater then others "in the fruit of the people. And then he bespeakes them sweetly, gravely, holily. We beseech yee, (saith he) by our common faith, by that true and pure love that is in our heart towards you, that yee who in your first conflict have overcome the Adversary, would maintain your reputation by continuance and abiding in good, &c. We may wonder that in such times of *Persecution* any should be unsound; That they which must profess unto the *Stake* and the *Scaffold*, should keep up any lust against *Christ*. Yet so it was, that the men Christians were covetous, voluptuous, malicious, &c. the women Christians froward, vaine, proud, fashionable. *Tertullian* tooke notice of it, (and he lived in the bitterest times,) He told them, That he was afraid those necks would never be stretch't forth handsomely and courageously to receive the stroake of the sword, which they decked and hung so, with Chaines and Pearles and Emeralds. We then will now leave to wonder at it, when we see such pride, and vanity, and costlinesse among our *Professors*; but yet we will suspect they are not sound, not right, for they profess a Gospell of mortification, of humility, of self-deniall; which they have no regard to answer; like those *Sarrabais* whom *S<sup>t</sup> Augustine* describes, a sort of hypocriticall *Monks* in *Egypt*, of whom (it seems) *S<sup>t</sup> Hierome* had written and complained to him, that were *Angels* to see to, but *Wolves* in their conversation.

We

*Ut honorem sui  
nominis servent,  
ut qui gloriosi  
vix fuerint fiat  
& moribus glo-  
riosa Cypr.  
Epist. 6. in Edit.  
Pam.*

*Doleo enim  
quando audio  
quosdam impro-  
be & insolenter  
d scurrere ad  
ineptias, vel ad  
discordias va-  
care, &c.*

*Mortamur ta-  
men per commu-  
nem fidem, per  
peccatoria nostri  
veram circa vos  
& simplicem  
charitatem, &c.  
Epist. 7.*

*Timeo cervicem  
ne margaritarum  
& smaragdo-  
rum laqueis oc-  
cupata, locum  
Spathæ non det.  
Tert. de Cult.  
Fam. cap. 13.*

*Aug. Serm. 11.  
ad frat. in Ex-  
remo.*

2 Pet. 2. 17.  
 μυαί ἀνδρῶν.  
 Lucian. Dial.  
 cui Tit. Alctor.

We learn then by all this not to be led by shewes, or to esteeme a *Pharisee* any thing the holier for the deepnesse of his *fining*; or to beleve that every one is a *Gentleman* that weares good clothes and of the new fashion; or to take all for wise *Counsellours* that goe in *Ermines* and weare long *Beards*. They that know the Country, tell us of a custome among the *Russies*, That the great *Duke of Muscovie* selects men of the gravest aspects and countenance with reverend long beards, who sit on each side of his *Chamber of Estate*, when forreigne *Embassadours* are entertained, as if they were his *Wise-grand-Councell*; when indeed they are meane and unqualified persons, and of no more ability then to many *pictures* in a faire wrought hanging, that serve only to cover a wall. 'Tis just so, even in the very businesse of Religion; Many are only *Wells without Water*: Apes in *Purple*: and like thole great *Colossi* and *Images*, that *Lucian* speakes of, that in outward shew resemble the shapes of *Jupiter* or *Neptune*, brave and comely, wrought over with gold and pearle; but within filled up with pieces of wood, pitch, mortar, and full of flies, spiders and cobwebs. Yea some are directly contrary to what they appeare, if ye looke upon them one way; like a kind of *double-pictures*, (I know not what name they give them) which are framed so by the making up of the paper or cloath, in folds and pleat's, that if one looke one way upon them, they present one shape, if ye looke the other way, another. As I have seene some represent a *faire-Woman* the one way, the other way a *Serpent*; or a *Philosopher* one way, the other way a *fooles-head*. Such there are, that if you view them one way, or at one time, or in some places and company, you shall see a *Saint*; but turne and looke after them in other places and company, at other times, and ye shall find a *profane man*, a *scoffer* at the power of godlinesse, a *drunkard*, a *wanton*. But it is time to conclude this long Chapter, and this Symptome.



## CHAP. XII.

*The second Symptome respecting profession.  
Hypocrites abroad onely in faire weather.  
They chuse the winning side. They may be  
sufferers. They will not venture the whole  
stocke.*

There is another *Symptome* of Hypocrisie considerable about this outward profession, when men follow Christ, while the *loaves* are to be had, and goe a long with him, so long as faire weather lasts; but are loath to loose any thing by Religion, or to endure the *wetting* with and for Christ. A *Scribe* comes to Christ, *Mat.* 8. 19, 20. and saith, *Master I will follow thee whithersoever thou goest.* But we heare no more of him, after Christ had cooled him with this answer, *The Foxes have holes and the birds of the ayre have nests, but the sonne of man hath not where to lay his head.* 'Tis thought by good Interpreters, that he supposed he should have found a better service, and repented of his forward profer. Such *Snails* as these come abroad in the *dew*, but afterward *creepe* in againe. If they perceive the aire to thicken, and the Clouds to grow blacke for raine, they house themselves, and get backe againe, though their feet were over the threshold, and they had begun their journey. They love not *dirty way* nor *stormy weather*; they are with the forwardest, when the *garments* and the *palme-branches* are spread; and the people cry *Hosanna* to *triumphing* Christ, but they flinke away when he is led to *Calvary*. If once the swords and staves appeare, they will rather leave their linnen garments and runne away naked, then be taken with him. They were such whom *Eusebius* speakes of in the persecution under *Decius*, and of others in the Court of *Constantius*, who would be sure to keepe their preferences what ever became of their Religion: A famous and well knowne Historie it is, recorded both by *Eusebius* and *Theodoret*.

He that is sincere to Gods cause, loves it whatever becomes of it, but the Hypocrite he chuses and cleaves only to the strong and winning

Hypocrites abroad onely in faire weather.

See, 2 Mach. 6  
31.

Mark. 14. 51,  
52.

Euseb. Hist. 1. 6.  
c. 34.  
Euseb. de vita.  
Const. 1. 1. c. 11.  
Theod. 1. 1. c. 6.

Hypocrites follow  
in with the  
winning side.



Palladius in vi-  
ta Iulidori presb.

Melch. Ad. in  
vita Musc. pag.  
372, 374.

Abn. Bucholz.  
Mog. Chron.  
Oland. Epis.  
Hist. Cent. 16. l.  
2. cap. 25, 26.

ning side; and therefore ordinarily may be observed to stand in Bi-  
vio, expecting the event, that he may apply his designs for Religion  
accordingly as things fall out; as we read of Gelon King of Syra-  
cuse in Sicily, who when there was warre betweene the Grecians  
and the Barbarians (as they cal'd them) kept his Embassadors  
at Delphos a neuter City, to await the issue, and to be ready to con-  
gratulate the victor, which course was also held by the wretched  
Theophilus Bishop of Alexandria, when the Emperour Theodosius  
the first warred against Maximus. We may indeed so keepe our  
selves uningaged, and so stand, where we have no interesse; but e-  
very one hath an interesse in Religion, and must be ingaged and of a  
side in it. A man may carry things so evenly in other matters, that  
he may be safe by moderation, what ever the event be, carrying if  
not an equall, yet a sober affection to either; but into the businesse  
of Religion we must cast our selves with resolution, as Peter threw  
himselfe into the sea, sinke, or swim, he meant to come to Christ.  
Such a testimony Musculus gave of his sincerity to the truth he had  
entertained. He forsakes rich Poverty, to cleave unto poore truth.  
He was a Monke in Luitzelstein Abby, when the truth shone first  
into him, where when Werner died, he was chosen into his roome,  
but perceiving it to be Satans policie to hinder him from following  
the truth; he forsakes the preferment, leaves the Abby, marries a  
wife, goes to a Protestant Towne, gets his living with his hands,  
and at length being cal'd to preach in Dorlaheim a poore village,  
he that refused the rich revenues of the Abby, was there content  
to lie upon a little Straw, and in extreame poverty, so that he was  
faine to borrow the little household-stuffe he used. He continued there a  
painfull and constant Preacher of the Gospell. Here indeed is the  
myall, the hypocrite loves not Religion so well, to venture so hard  
for it and with it. I am sorry that so worthy a man and rare a wit  
as Erasmus of Rotterdam, hath merited to be an instance of, this.  
He liked well of Luthers doctrine, and shewed his liking in his let-  
ters to the Saxon Elector, to the Arch-bishop of Mentz, to Cardi-  
nall Campegius, and to Luther himselfe. But after the Emperours  
had proscribed him, and threatned all that should favour him, he  
deserted his cause, and his owne former judgement. If it be a sin-  
ning cause, let it sinke alone; he will keepe himselfe safe; as King  
Henry the 4<sup>th</sup> then of Navarre, told Biza, who urged him to  
show

shew and ingage himselfe in the quarrell of the *Protestants Religion*, "That he would keepe upon the shore and not lanch too farre out into the deepe, but so that if a storme should rise, he might soone get to land againe : A lesson which *Baldwin* a man in great esteeme among the French, but a very *Eccebolus* in Religion, taught him.

Melch. Adam.  
*Decad in vita*  
Bczr.

But let me cleare this point a little further before I leave it. I doe not take *suffering* in the cause, to be alwaies an undoubted testimony of sincerity to it. For to make this discovery yet fuller, an hypocrite may be a sufferer, I meane when vain-glory and popular favour doth sustaine him ; for then though he endure heavy censures and those censures cruelly executed, yet he is all this while the conquerour, and rides in the head of the Troopes of his admirers and applauders, though it be on a scaffold or a gibbet or at a stake. This is *S<sup>t</sup> Augustines* observation : "Doe yee thinke (saith he) \*there may not be some that would suffer only for the praise of \*men? If there were not such kind of men, the Apostle would not \*have said, *Though I give my body to be burned, and have not charity, I am nothing.* There may be some therefore that may doe this, rather through boasting then out of love. The *Ecclesiasticall Histories*, doe plentifully confirme this observation, where we find many Hereticks as well as true Catholicks, suffering even unto blood. And to fit it somewhat neare with some instances in our owne age ; what can we even in the largest charity conceive of him, whose sufferings are related fully by the authour of the *Breviat*, set forth by *W. Hunley*, pag. 161, 162. whom yet we knew afterwards by another name in *Cheshiere*, and some other parts, to be full of rage and madnesse against all that he knew or could discover to be godly and best affected. And I am sure, some will passe the like judgement upon another of those instances, recorded by the same authour, pag. 163. I will shut up this point, with the words of a learned Divine, some through heat of blood or greatnesse of spirit adventurous, or otherwise prodigall of life for purchase of fame, can with joy imbrace such dangers in Christs cause, as would much daunt many good professors. In perswasions of zeale hence grounded, they might perhaps dye in bartell against the *Infidels*, or in the *Romish Inquisition*, and yet do no more for the Saviour of their soules, then they would for a strumper or some consort of bo-

Hypocrites may  
be sufferers.

Aug. in Ps. 44.  
22.

Breviat. of  
Prelates usur-  
pat. 3. Edit.

Vicit amor pa-  
triae, laudisq;  
immensa cupido

dily lust, or then malefactors have done one for another. And it is a miserable kind of Martyrdome, to sacrifice a stout body to a stubborne mind. So then, that saying which hath gone current through all Antiquity, That it is not the suffering but the cause which makes a Martyr, will hold good still, and justifie our observation, that some sufferers may be no Martyrs.

Hypocrites will  
not venture  
their whole  
stocke.

Ruth 1.

Ag. 5.

Amos 8. 5.

Isa. 58. 3.

But this was taken notice of only by the way, but the symptome that we were now looking upon was, that ordinarily the hypocrite will not venture his *whole-stocke* upon Gods cause, and which I also adde, he is loath to be at any cost in Gods service, or to loose any thing by his profession. *Orpah* takes her leave of *Naomi*, when she hath no further hope of preferment by her. *Ananias* and *Saphira* will be sure to provide for themselves, though they give up their names to the Community. The people that *Amos* complains of, are observers of the Sabbath, but they grudge at the losse of so much time and gaine. Nay another *Prophet* tells us of a people, that sanctifie a Fast, and yet keepe their poore labourers hard to their taske. All these are unwilling to follow Christ, when they must part with their comforts, with their ease, with their estate. They could be content to live by the truth, but cannot endure the truth should live upon them. If it come to that, that the Gospell will not maintaine them, but they it, and that they must loose a good trade, good customers, good friends, great mens favours, &c. farewell to unthriving, to unprofitable a profession. So farre are these from sincere *David's* mind, who resolved he would not serve God, but it should cost him somewhat. But these want love, for if they had love, love would be bountifull, and make them willing to part with any thing. *Judas* was an hypocrite, and thought all was waste that was bestowed upon Christ.

Joh. 12. 5, 6.

But in the Prophet *Micah*, we find hypocrites to be liberall, and to offer largely, they thinke not great things too much, burnt offerings, calves of a yeare old, thousands of Ramms, ten thousand rivers of oyl, yea the first-born, the fruit of the body.

But I answer, it may be if they had bin taken at their word, they would not have bin so good as their promise; or if they were in earnest, 'twas but such earnest as a Merchant is in, when he casts his goods over-board for feare of drowning; and so I grant an Hypocrite may doe much under some present terrour; but consider him  
ordinari-

ordinarily, and you shall find him to have set up this resolution in Religion, to be neither a *Sufferer* nor a *looser*.

## CHAP. XIII.

4. *Symptomes of Hypocrisie in respect of Duties. Partiality in Duties.*

**T**He Symptome that I here consider is this, that whereas we find hypocrites performing many duties, they have not a faire equall and sincere respect to every duty, but make their choice. *Saul* will sacrifice, but not obey. And the *Pharisees* were such men, as we perceive by that speech of our Saviour, *Woe unto you Pharisees, for yee tith mint and rue and all manner of hearbes, and passe over judgement and the love of God; these ought yee to have done, and not to leave the other undone.* Here was somewhat performed that was a duty, but a passing over of others, like a husband-man that plucks a side his plow and makes a balke, when he comes to an hard and stiffe peece of ground; somewhat done that ought to be done, but other things as necessary left undone. Such men serve not Gods will, but their owne choice; They make a difference of the Tables, as if only one side were of Gods writing; as if both had not the same equall authority.

There are some that seeme to have a care of the first Table, they will heare frequently, pray in their Family, hate Idols, avoyd rash oathes, keepe the Sabbath, &c. but have little or no regard of the second, but live in malice, covetousnesse, oppression, slanderings, disobedience, &c. The reason why *Hypocrites* boast of the works of the first Table, which are Adoration and duty towards God, is double, both because such works have a greater pompe and demonstration of Holinesse, and also, because they do lesse crosse their affections and desires. The Apostle takes this way to convict hypocrites, by sending them from the works of sacrifice to the works of mercy, which are the works of distinction, wherby to find out hypocrites, according to that of the Apostle, *Pure Religion and undefiled With God the Father is this; to visit the fatherlesse and widowes in their afflictions.*

Hypocrites  
partiall in Du-  
ties.

Luk 11, 42.

Exo. 32 15, 16.

The Tables

were writtē on

both the sides

הַכְּתָבִים

on the one side

& on the other

(as the LXX,

line & line),

were they

written, & the

Tables were

the worke of

God, and the

writing was

the writing of

God *Vid. Guid.*

*Pancifol dereb*

*memor. l. 1, ch. de*

*char. liter &*

*Henr. Salomith.*

*nor. ad Opti-*

*strophaphos.*

*See M Stok*

*Com. on Mal.*

3. c.

*L Ven'iam, Me-*

*di. Saure, 7.*



Others are second Table men, they deale justly, they obey laws, they are liberall to the poore, &c. but they care not for Religion, they condemne all forwardnesse, as a silly precisenesse, they come to Church and heare droufully, carelesly; they care not for the Sabbath, but count it a wearinesse unto them, especially to heare twice and to performe the other duties of the day, and are ready to thinke of it, as profanely as one of late writ of it, who after he hath related the practise of some, whom he condemnes for *Precisians*, in their preparatory duties, publick Church duties, private Family duties, and secret duties of that day, saith, *It is such a toyle as that he would not put his horse to it.* Some will performe easie duties, but passe by the difficult; they are forward in applauded, commended duties, but shrinke from such as are lesse accounted of, or exposed to more censure. But this indeed is not to serve God at all, when God is not served fully; which appeares by that censure given by the Holy Ghost in the pen of the writer of the *History of the Kings*, concerning the strange Nations which planted in *Samaria*; *They feared the Lord and served their owne gods after their owne manner, they feared not the Lord.* Their feare of the Lord was no feare. So their Religion is no Religion, who abhorre Idols, and yet commit sacriledge, as the Apostle instanteth; who throw downe *Baals Temple*, but keepe up *Jeroboams Calves*, as *Jehu* did, because he was perswaded it was for the profit and stability of his Crowne. How farre are these crooked sticks that will not touch with Gods measure, but onely here and there, from what *David* was, who had this testimony given of him, *That hee did fulfill all Gods will.* It is indeed an argument that the stocke is imperfect and unsound, when the fruites of righteoutnesse of but one or some few kinds doe spring out. They that obey the Royall Law with respect unto the maker of it, will as well respect and tender the poore, as honour the rich and noble. But this was the deformity which *S<sup>t</sup> James* observed in those hypocrites he deales against, that they gave honour (as it was their duty) to the rich, *If there come into your Assembly a man with a gold ring in goodly apparell, yee have respect to him, and say, sit thou here in a good place.* But in the meane time another duty they neglected, they despised the poore: *If there come in also a poore man in vile raiments, yee say, stand thou here or sit under my foot-stoole.* The

Apostle

2 Kin. 17. 33,  
34.

Rom. 2. 22.

2 Kin. 10. 29.

Act. 13. 22.

Jain. 2. 1, 2. &amp;c.



Apostle concludes that they were partiall; they went not thorough with the Law, as he after saith, *If yee respect persons, yee are convinced of the Law as transgressors.* They that are thus partiall, serve themselves and doe their owne will, not gods, for then they would doe all his will. If then yee see a man willing to goe a great way in a duty, like a servant that is forward to goe 10. miles of his Masters errand to a *Faire*, where he shall be sure to meet with his companions; but to stick at a lesse duty, like the same ill servant that grumbles to goe one mile, because he hath no occasion or pleasure of his owne to serve: Say that man is an hypocrite, and that he goes not one foot of Gods errand, but takes all the pains for his owne.

ver. 4.

ver. 9.

## CHAP. XIV.

3. *Some Symptomes of Hypocrisie, from the carriage towards Gods Ordinances. The first of these, blind Hypocrites pretend they want light. Partialitie in Ordinances.*

Concerning the wholesome and blessed Ordinances of God, which in much wisdom and goodnesse he hath set up, to carry us long to Heaven, we have some things to observe for the discovery of Hypocrites.

1. Whereas the disease lies in their owne hearts, they impute the fault unto the want of meanes, and with the blind woman, who was *Seneca's* wives foole, find much fault that the windowes are not opened, and that the light comes not in. They pretend a darkness and uncertainty in the dispensation of sacred truths, when the truth is, they will not discern the things belonging to their peace, the time of their visitation. They were such whom our Saviour dealt with, who when they asked a signe, he said, *When 'tis evening, yee say 't will be faire weather, for the skie is red; and in the morning, it will be foule weather to day, for the skie is red and lowering.* Yee can discern of weather, though the signes be but conjecturall; but yee will be wilfully dull and blind in things clearer and more

Blind hypocrites pretend want of light;

Mat. 16. 1, 3.  
Vid. Alphonse  
Tostat. in loc.  
q. 6, 7, 11.

Ex Egypto  
populus exiit.  
Nesciebat viam  
que ad terram  
duceret sanctam.  
Misit Deus co-  
lumnam ignis,  
ut per columnam  
populus viam dis-  
ceret. Misit eti-  
am per diem co-  
lumnam nubis,  
ut neq. ad sinist-  
rum, neq. ad dex-  
tram declinaret.  
Sed non est alius,  
homo, ut merce-  
ris & tu ignis  
columnam. Non  
habes Moſen,  
non accipis ſig-  
num. Nunc enim  
poſt aduentum  
Domini, fides  
exigitur, ſigna  
ceduntur. Time  
Deum, & pre-  
ſume de Domi-  
no, Ambroſ. in  
Luk. 12.  
Mat. 23.3.

Hypocrites give  
not due honour  
to all the ordi-  
nances.

more nearly concerning yee; O yee hypocrites, yee can discern the face of the Skie, but can yee not discern the signes of the times? Is it not cleare enough unto you, that all the predictions of the Prophets are fulfilled in me? that I am the *Messiah*, the Saviour that was looked for to come into the world? Yee are a wicked and an adulterous generation to seeke a signe. There's enough now delivered, without signes, if onely yee had faith to receive what is delivered. *Israel* knew not the way to the holy Land, as *S<sup>t</sup> Ambrose* speakes, and therefore had a *pillar* and a *cloud*; but now is the time when faith is required, signes are gone. Gods way to life is a plain way, but men that will not mind saluation, pretend either want of meanes, or that they are not cleare, or that they are not powerfully administred. The method is perplexed, the notions are cloudy, the Preacher wants life, the matter is not wholefome, the delivery is with affectation, Somewhat or other it is, if they knew what, that lies in their way; when indeed 'tis their owne unfoundnesse, they will not understand, they will not obey. They should doe well and thrive, if they were under another Ministry; a more powerfull Ministry, a more godly Ministry. I grant 'tis a great helpe, and the people are happy that have a powerfull, a godly Minister. But it may be possible that a *lame man* that sits still himselfe, may with his very *crutch* point out to thee the right way; take heed that hypocrisie lurke not in thy soule, when being unwilling to take paines to goe, thou complainest thou art not sure of the way. Examine thou the doctrine thou receivest, though thou receivest it from a *Pharisees* mouth, and if it be good obey it. If thy suit be neatly made, and fit thy body, put it on, though the *Taylor* that made it, be crook'd backt and an unhandfome fellow. Take heed of shifts and excuses. But if my Minister were a man of abler parts, clearer notions, richer gifts, I should profit by him. This is but the *colouring* of thy *proud hypocrisie*. It is God whom thou hearest, thou drinkeſt of his waters, what if they ruine to thee through an *Earthen pipe*. 't is God who opens the heart, the Minister is but the *key*, what if the key be not made of gold, An Iron key will unlocke, if there be not some fault in the wards and springs within.

2. Hypocrites give not their due honour unto all Gods ordinances; they make a difference of them; they are for some, and others they neglect. Many regard preaching, but they care not for

for prayer. Others are for prayer, but they slight the preaching of the word: yet these two different branches, doe both spring from the same stock. 'Tis hypocrisie that makes men all for hearing, which is (to some) the easie duty, while they know not how to frame their spirits to prayer, which requires the labour of the soul, the exercise of humiliation and brokennesse of spirit. 'Tis hypocrisie which makes other men all for prayer, which is (to some) the easie duty, while they make it but as the repeating of a lesson; while they regard not preaching, which brings the searching word too much home unto them. Thus out of the same ground both sorts make choice to use extraordinary diligence about such ordinances as may not much displease them, or prejudice their sweet delights. Some againe like well enough of preaching, they have occasion to make sale of their eloquence; but are weary of the profitable but plain and despised way of *Catechising*; but I have shewed else-where that this is the wholsome way of teaching. So also for the people, many can indure to bring their families to the Church, but submit not to Gods order, to repeat at home what they heare, nor to take paines in the tillage of their own fields, in catechising or (as the word is in *Moses*) in *whetting* their children and servants. Others again there are, that will heare oft, but care not for the *Sacrament*, never come at that but when the force of the Law, or the custome of the time of yeare bring them unto it. Not considering that *St Pauls* *ὡς οὖν* implies a *σολλὺν*, when he saith to the *Corinthians*; *As often as ye eate*, he meanes they should eate often. I have observed this in many good Church-men and women (as they call themselves) that is, such as scarce ever omit a day or an opportunitie of hearing, who are yet so stiffe in the custom of receiving but once in the yeare and that at *Easter*, that nothing will perswade and invite them to more frequencie. This deformitie argues some unsoundnesse at the roote. The old Christians communicated as oft as they heard, then afterwards weekly, after that monethly, after that thrice in the yeare, which is that at which our Church Canon sticks at, according as it was also in our old Canons; and at last it came to once a yeare, as in the cold dead Romish Church, and among our heartlesse Protestants. For my part, I will account it among the just praises of *Dr Andrewes*, that he received the Communion in his

*Dr. Jackson,*  
*Justif. Faith.*  
*scilicet. 2. c. 15.*  
*par. 9.*

*Exercit. on Ma-*  
*lach. Digref. 7.*  
*on ch. 2. 7.*

*Deut. 6. 7.*

*1 Cor. 11. 16.*

*D. H. Spelm.*  
*Conc. ad An.*  
*1032. inter leges*  
*Canuti. reg. 19.*  
*Dr. Bucke, at*  
*Funer. p. 21.*

*In Capit. incerte edit. which I guesse to have been, circa An. 1052. we have one Canon with this title, 44. Ut populus excitetur ad crebram corporis & sanguinis Domini susceptionem. See Wrens profane Articles.*

own Chappell *Monethly*, besides occasions abroad. The people of Christ have been wont to manifest their faith, their hunger, their desire, by their forwardnesse and frequencie about this duty; till superstition and formalitie and coldnesse crept in and choakt up the spirits of lively devotion, so that Canons were faine to be made, for the stirring up and exhorting the backward.

I will adde unto these one other instance, There are some forward enough in publick, but care not to set up the Ordinances at home, I meane, in family-prayer, and that happy but much neglected and much discountenanced exercise of mutuall conference, of speaking oft together, as it is in *Malachy*, and exhorting one another to love and to good works. A practise so consonant to the *Apostles* doctrine, that I wonder any should be so profane as to dislike. And truly this is one of the great discoveries of unsound and unfruitfull hearers, that no fruit at any time appears in their discourse. And here I will take occasion to give his due honour to him who gave me life, that among many other graces that made him shine in his private condition, this was one, that he was conscionable of, and most profitable in private conference. He and some select friends, judicious and godly private Christians, kept constantly one day in a fort-night, in course, at their severall houses, to conferre sometimes about wholsome *Cases* of conscience, sometimes upon *chosen heads* of *Divinity*, sometimes upon *controverted Points*, according as they propounded the matter to be treated upon still at their next meeting, and then had a *Supper* together under a law of temperance, and a penalty if any should exceed in his provisions. This practise I observed in my *Father* and his *Friends* for many yeares, and I note to commend it unto the imitation of others, as a notable meanes of their spirituall thriving. I am sure his profit by it was great, I find the fruits of it among his papers, where many questions are so judiciously, so fully, so clearly resolved, that they were worthy to be communicated; as verifying that *Aphorisme* of *Solomon* in a spirituall sense, *The diligent hand makes rich*; and that of the *Apostle*, *God giveth grace to the humble*; and that of the *Psalmist*, *God reveales his secret to them that feare him*. This course I suppose he took from the counsell of that reverend Father and much experienced Divine, old Mr *Ezekiel Culverwell*, whose practise also it was, and his advice.

vice to or  
fell of an  
of Saint  
The other  
calls him  
others to  
minds, l  
we feele  
and so g  
word ma  
ask some  
thoughts  
than fell

3. V  
and ord  
Hypocr  
his own  
cistern  
found  
God an  
bring i  
they fir  
les; an  
up that  
keable  
merly  
will be  
the Br  
"nick



vice to others. I will shut this up with his words, and the counsell of another goodly man. *Its a principall part of the communion of Saints, to be most carefull either to be doing or receiving good.* The other that I meane, is S<sup>r</sup> Greenham, as I remember D<sup>r</sup> Hall calls him; whose counsell is: In good meetings, 1. Stay not for others to begin good speeches, but if God give us any thing in our minds, let us in all humbleness put it forth to be examined. 2. If we feele nothing, let us complain of our dullness and deadness, and so give occasion. In deadness among good men, one good word may quicken many. 3. If we can speake of nothing, let us ask somewhat. But I will not enlarge this, because I have some thoughts to publish somewhat towards the advancement of *Christian fellowship*.

M. Culverw.  
Time well  
spent. p. 48.

M Greenb Com.  
pt. publishd by  
M. Holland, p.  
36.

## CHAP. XV.

*More Symptoms from the carriage towards the Ordinances. The third Symptome. Devised worshipps.*

3. **W**Hereas the humble devout soul stoops to Gods provision, and admires and sweetly complies with the wayes and ordinances that God appoints for his conduct to Heaven; the Hypocrite will have something of his own setting up, a worship of his own devising. They will hew unto themselves cisternes, broken cisternes that will hold no water. *Revolters from God are profound to make slaughter*, as the Prophet speakes. Such as leave God and forsake his Institutes, are yet profound and witty to bring in of their own. Or when once men neglect Gods wisdom, they sink deeper and deeper into humane imaginations and devils; and are hardly drawn from them, as a tree is not easily pluckt up that hath profound and deep rooting. There fell out a remarkable businesse some yeares since in *Warwick-shire*, which I formerly heard of, but since is made publike in some Bookes, which will be a notable instance to the point I am speaking to. *John Can the Brownist* relates it thus. "There was a Gentleman of *Warwick-shire*, M<sup>r</sup> Edward Greswold a man very religious. He and

Hypocrites not  
content with  
Gods Institu-  
tions.

Jer. 2. 13.

Hos. 5. 2.

אֲמִינִי

*Profundarunt  
jugulando.*

Stay against  
straying, Sect.  
5. p. 75. 76.



"I being bosome friends, upon just cause we both left the *Parish assemblies*. He afterwards by means of some crafty men, was "perswaded unto hearing againe. Upon this he fell into great "trouble of spirit, and could have no feeling assurance of any "peace with God: remaining thus a while, at length he sent a "Letter by his servant unto me, acknowledging his offense: a- "mong other things he writes thus; *I feele my soule no otherwise "then if I were in Hell, &c. ever since I went to their assemblies, "I have observed the Lords hand against me, I beseech you, set "a day apart for me, &c.* When I first read this, I presently conceived him to be a man wedded to self-devised and superstitious imaginations. And I found that I did not conjecture amisse. For though *Can* knew not it seems what became of him afterwards; yet that Reverend and godly man *Mr John Ball* in his learned answer to *Can*, publisheth it to the world: That after this he shut up himself and his children in his house, and would come at no man, nor suffer any man to come at him, lest he should communicate with them in their sin. He caused food to be put in at a window, and admitted none in, when himself and children lay sick and in great misery. The Justices at last were constrained to breake open his house, and found two of his children dead in the house, one corrupted by lying unburied, himself sick in his bed. *Mr Ball* gravely and seriously censures the accident, and those desperate principles of seperation which brought him to this passe. He was it seems a profound worshipper of the *Idol of imagination*, which will more appeare by this passage. The Justices found that he had mangled his *Bible*, cut out the *Titles*, *Contents*, and every thing but the very Text it self. It seems he thought all humane devices in Gods worship idolatrous, and so conceiving the *Titles* of the Books and the *Contents* of the Chapters to be of men, he cut them out. Truly, a lamentable and very wofull example of this profunditie the Prophet speakes of. These are haply the *Profundities of Satan*, that *S<sup>t</sup> John* also speakes of. But the Spirit of God disgraceth these devices, in calling them, not *Sacrifices*, but *Slaughters*, and so the devisers not *Priests*, but *Butchers*. But especially we find what Gods esteem of such is, by that of the Prophet, *Ila. I. 11, 12, 13, 14, 15.* and in another place, *He that killeth an Oxe, is as if he slew a man, he that sacrificeth a Lamb, is as if he cut off*

Answer to  
M. J. Can part.  
I. scilicet, p. 137.

Rev 2. 24.  
and *Psalm 98*  
*saturne.*

Ila. 66. 3.

a doggs necke, or killed a dogge to sacrifice. But God commanded the sacrificing of Oxen and Lambes? He did so; but it seemes those men innovated in the forme of them; for that made their sacrificing odious, and therefore it followes in the same verse, *They have chosen their owne wayes, their soule delighteth in their abominations.* This chusing of a mans owne waies, is that which the Apostle speaks of and condemnes, to be *A voluntary in humility*, which is the Marginall Translation of Col. 2.18. and which I preferre; and to be an *Intruder*, or as the word there, if I be not mistaken more properly signifies, *An Invader upon anothers right.* 'Tis Gods right to appoint his worship, but these voluntaries in Humilitie, invade upon God, or as our English hath it, *Intrude into things they have not seene.* In that Chapter the Apostle excellently follows this argument, in laying open and deriding this voluntarinesse in Humility and worship, or as he puts them into one word, *ἰδεολατρεια*, *Will-Worship.* That these things have a shew indeed of *Wisedome*, that is but a shew and no more, as Erasmus expresseth it in his paraphrase; nay scarce so much as a shew of wisdom, in the judgement of some men. *Meteranus* the Historian, speaking of the orders of the Capuchins, Franciscans, &c. calls it *Religiosam insaniam*, a religious folly, that I may English him in his best sense. Because the nailes pierced the hands and feet of Christ, because the whip lashed his blessed sides, because on the crosse his sacred body was stretch'd: Therefore the Papists will worship these things; but hath it so much as a shew of wisdom? is it not *Religiosa insania*?

Truly, I know not whither in any thing hypocrisie doe more discover it selfe then in multiplying inventions about Religion and Gods worship. And those blacke and foule brats of their owne they doe more hug and esteeme, then the truly beautifull Ordinances that are from God; and as a reverend Divine said to *How the troublesome Sectary, When they have made and set up a Calfe, they will dance about it.* Devotion is subject unto many illusions. Men through the abundance of idlenesse, pride of parts, love of their owne conceits, desire of novelty and the like, multiply inventions, and make many golden Calves: and as the *Lacedemonians* drest up their gods after the fashion of their City; so they will dresse up devotion after their owne humour. Some are all for the

Col 2.18.

ἰδεολατρεια.  
πειροβροῦν.  
ἢ μὴ εἰσέλθον  
εὐβατῆραν.

The Tragick  
Socks were  
call'd *Εὐβαδες*,  
they were for a  
strutting and  
lofty gait.  
Hence *εὐβατε-  
ναι*, *Sublimem  
incedere*; and to  
set foot in an  
others posses-  
sion.

λόγον σοφίας  
Evastm, Verbo  
tenus speciem  
sapientiae.  
Meter in Hist.  
Belgie.

Relat. of Engl.  
Fugit.

the artificiall cast of the eye, and the thumping of the breast, and as that notable Relation of the estate of the English fugitives, written in the yeare 1595. speakes of one sort of those pretenders to Religion and liberty of conscience, that goe over into Flanders, *That the furthest drift of their Religion, is, to say the Pope is a good man, and to thumpe their breasts hard when they come to Church.* So I have observed a devotion in some of our English Protestants, who take themselves to be marvellous religious if they have got by heart the *Responsals* of the Church Liturgie, and can say them with a good grace after the Minister, and kneele demurely at the Sacrament, when they come to it, which is but seldom. I have taken notice of some, who were profane persons, yet outgo the foundest Professors in their Reverentiull gestures. I commend the most humble and most trembling manner of Receiving, for 'tis a Royall table, and though a comfortable, yet a dreadfull presence. Yet notwithstanding, something I have discerned in some kind of men, that makes me believe, they have some strange conceits and apprehensions about the Sacrament, in which they are devout, but in nothing else so, but in all their course of life, carelesse and mindlesse of the power of godlinesse. I could never yet understand the meaning of a phrase that the Country people have in some parts of the Kingdome, *That they come at Easter to receive their Rights or Writings* (as some pronounce it.) But sure they have some Devotion in it, built up by their owne blind imagination.

Cassian col. 2. de  
Discret.

Some others there are that affect an indiscreet and immoderate aulterity in some rigorous observations. That old Hermite that Cassian speakes of, that threw himselfe into a pit, would not be perswaded, but he did well. I remember what a religious Lady, a woman eminent for rich parts of nature and gifts of grace, once told me of her selfe, that at her first setting out in the way of Religion, she had like to have been lost through an illusion, *That no fat person could get to Heaven.* So that she almost had spoiled and wasted her body thorough too excessive and immoderate fasting, an ordinance above and beyond Gods ordinance.

Aug. de Hæres.  
cap. 7.

Others have wayes of Devotion to joyne God and pleasures together, like Marcellina, who hung Christs picture with Pythagoras's; they thinke it much Religion to decke a Chappell, make a litter-shop of Trinkets, curious pictures, candle-sticks, pulpit-altar-cloaths,

cloaths. They richly, but this w on to the cydides te golden or with their takes so n fore Luth the Mag James Sy S Mary racles giv condition their trad there floc to contain their com Priests w ling in th

4. T H selves un bearing, forme bu I nam dinance, ring the reconcili

clothes, beades curiously cut, Crucifixes neatly wrought, Bibles richly gilt, cover'd and strung. I will spare other instances; but this we may observe, that people are carried with most affection to these their owne imaginations. For matter of cost, as *Thucydides* tells us the Image of *Minerva* at *Athens* had 9000<sup>lb.</sup> in golden ornaments about it, so we read that the women parted with their jewels and earerings to make their *Casse*. Nothing takes so much with many, as novelty in Religion. The yeare before *Luther* began to preach, one *Balthasar Hubmeyr* stirr'd up the *Magistrates* of *Ratisbon* in his Sermons, to pull downe the Jewes Synagogue there, and to build a Church in the place of it to *S<sup>t</sup> Mary the faire*. Which being built, and a report of some miracles given out, 'tis incredible what a concourse of people of all conditions and sexes, was from all parts unto it, so that neglecting their trades, their wives, their estates, the care of their families, there flockt so many thither, that that large City was not sufficient to containe them. So that at last the *Senate* was forced to hinder their comming by decree. So farre had the perswasions of the Priests wrought in the people, concerning the great power of hearing in that their new goddesse.

*Thucyd. Hist.*  
*lib. 2.*

*Exod. 32. 3.*

*Sebast. Franc.*  
*Chronica Tom.*  
*2. ad an. 1516.*

## CHAP. XVI.

*The fourth Symptome, respecting the Ordinances. Dead preaching. Dead hearing. Dead praying. Dead Fasts.*

4. **T**Here is one other Symptome that I will consider under this head, that such meanes of grace as Hypocrites apply themselves unto, they use in a dead manner. *Dead preaching, dead hearing, dead praying, a dead use of the Sacraments.* They performe but the out-side of duties.

I named *preaching* first, and that I will begin with, the saving Ordinance, the soul-feeding Ordinance, the great businesse of declaring the sweet mercies of God in Christ, of transacting the actual reconciliation of sinners unto God. Alas, that such men who have

Hypocrites use the Ordinance in a dead manner.

Dead preaching.



Phil. 1. 15, 16.

have so great a matter entrusted unto them, should any of them be brought in ranke with these whom we are now dealing with. Yet 'tis too too evident, there may and is sometimes hypocrisie in preaching. The matter of most mens Sermons is good; 'tis but now and then that you shall heare one so impudent, as to publish his owne shame, in patronizing any notorious evill, in lashing of, and snarling against godlinesse and mens zeale in religion. I make no question but *Judas* and *Demas* and *Diotrephes* did preach well and had good words. But some preach out of envy, as those at *Philippi*, That preached Christ of envie and strife, of contention, not sincerely, supposing to adde affliction unto *S<sup>t</sup> Pauls* bonds. *Saint Chrysostome* understood it of the *Gentiles*, who that they might worke more mischief to *S<sup>t</sup> Paul*, and kindle *Nero* more against him, made as if themselves also were Preachers of the Christian Faith. Some others too understand it of the *Gentiles*, who perceiving what fame *Paul* got by the preaching of the Gospell, increast the fame on purpose that *Nero's* Court might ring of it, and by that meanes *Paul* might be more severely proceeded against, as the chief broacher of that doctrine. But the sense that satisfies me is this, They saw that *S<sup>t</sup> Paul* had many disciples; now that they might not seeme inferiour, they would also open a schoole and call in auditours, and measuring *Paul* by themselves, thought it would vex him, and make his chaines lie more heavy upon him, when he should heare, that as one naile drives out another, now the new Preachers had robbed him of his fame and estimation among the people, and that as he had bin before, now they were the only men. And 'tis well, if one Pulpit envy not another, and Lecture be not preached against Lecture out of contention and to winne the crowd. A full Assembly I confesse is an encouragement to the speaker, and he that is very sincere may more chearefully cast down his net, where he sees most store of Fish; and upon the other side. I must also confesse that the people of Christ, when they heare the voice of a good Shepherd will flocke unto him, as the people of *Alexandria* did unto *Orthodox Athanasius*, and declined the *Arrian* Bishop, whom the Governour placed among them. A sincere Preacher may be followed by the people, but if he be popular, I doubt whether he be sincere. It was Christs speech, directed especially to his Disciples whom he appointed to be Preachers;

Theodor. Hist.  
1. 4. 6. 19, 20.

Woe



*Woe unto you when all men shall speake Well of you, for so did their Fathers to the false Prophets.* It seemes then the false Prophets were the popular men; they had the peoples good word, when the true Prophets were despised.

Luk 6. 26.

Againe, 'Tis apparent in too many woefull instances, that some Preachers are hypocrites, when they give the lie at home to that which they said before the people. Such as Mr *Greenham* said, *That get up into the Pulpit to hew timber out of the thicke trees, but by an evill life breake downe the carved worke as with axes and hammers.* How many have thus set us to fight the Lords battles against sinne, but themselves are but as *Heralds* to set us together, and then they quit and leave the field, like *Peter the Hermite* that drew many against the *Turke*, but then himselfe run away. These *Bells* that call us, but stirre not themselves; these *files* that make us smooth, but remaine rough themselves, what are they but egregious hypocrites. And what shall we say or thinke of some bitter spirited men, whose continuall practise is to throw *squibs* and *crackers* and *fire-brands*, up and downe out of their pulpit; men constant it may be in preaching, but like *Candles* made of *salt-tallow*, they burne and give light, but never rest *spetting* and *sparteling* so long as they burne. 'Tis to be doubted there's somewhat of selfe in a man, that makes him so virulent, so unquiet. When *P. Mart.* was dead and *Bullinger* wrote to *Zanchy* to come to *Figure* to succeed him, he tels him it was a chiefe care of their Church to have a quiet minded man. And no wonder the quiet spirit is so acceptable to godly men, for even in the sight of God it is of great price, as the *Apostle* speaketh, though he give the instance of women.

Greenh Com.  
pl. p. 273.See Mr Fuller,  
Holy warre.H. Bullinger.  
Epist. ad Zanc.  
inter Zanc. Ep.  
l. 2. cp. 6.  
1 Pet. 3. 4.

Adde to these such as make the Pulpit a stage of Sedition; I have ever suspected those that unnecessarily tell the people of the distempers of the State, and the mistakes of government; for *cui bono*? To what purpose is it that the people must needs be made acquainted with their observations. Little comfort will such men have, when they get home, and are alone, and bethinke themselves how they have answer'd their commission, which was to preach faith and repentance, and to tell the people present of their sinnes. 'Tis indeed highly commendable, when God brings a Preacher to stand before Princes, to take courage, and in Gods

Erasm de ratio.  
concion l. 3.

name to reprove what is amisse. T'was base and sordid flattery and hypocrisie, in that learned, but halting Bishop of *Spalato*, to deliver it, *That the faults of Princes may not be taxed in publike*. Nay let men speake reverently, honourably of absent Magistracy, but freely and faithfully, and with Apostolicall courage when in presence. Five words to spoken are better then the largest declamations which are out of the hearing of them that are concerned. Such a short Sermon as this *Robertus de Licio* made; who being prepared to preach another matter before the *Pope* and his *Cardinals*; when he saw them come into the Church with much noise and pompe, the *Pope* carried upon six mens shoulders, and all the *Cardinals* their trains held up and richly attended; he only when all were quiet and expected the beginning of the Sermon, looks on every side of him, crying out, *Fie S<sup>t</sup> Peter, Fie S<sup>t</sup> Paul*; got him out of the Pulpit, and said no more; having in those few words said much against the pontificall pride.

MS Supply to  
Goodwins Ca-  
talogue to the  
X. 1608.

But above all others, their baseness is most odious, who preach after the humour of their Patrons, and according as they receive direction from those upon whom depends their maintenance. I have ever cherished an higher esteeme of Dr *Andrewes* in that particular, since I read one passage of him, in a *MS. History* written by *S<sup>t</sup> John Harrington*. His Patron (saith mine Authour) that studied projects of policy, as much as precepts of piety, hearing of his fame, and meaning to make use of it, sent for him and dealt earnestly with him, to hold up a side, and to maintain certain points that he named unto him. But he that had too much of the *wise* in him to be scared with a *Privie Councillours* frowne, or blowne a side with his breath, answered him plainly, *That they were not onely against his learning, but his conscience*. The *Councillour* seeing this man would be no *Fryar Pinky* (to be taught in a closet what he should say at *S<sup>t</sup> Pauls*) dismissed him with some disdain for the time, but afterwards did the more reverence his integrity and honesty.

I will not further enlarge about this discovery, having occasion in some other Symptomes to scatter here and there some other experiments and observations concerning this sort of men. Let us next examin the Auditory. I will mention but one particular more, that whereas all the ambition of a Preacher should be to gain souls to

God

God, there are some that desire to preach out of an ambition to be seen in publick and great Auditories, and to have their elaborate labours taken notice of. Which *Toby Mathews* (as then they ordinarily called him, afterwards Arch-bishop of York) in his *Consiliatorum* at Oxford, took notice of in *Edmund Campian*, then of the University, that rather then he would not preach a Sermon that he had made that smelt of the lampe at the publick Act there; he took an Oath against the Popes primacie, contrary to his Conscience.

They heare not so as to live by the Word they heare, or so as a man falls to his meat that must worke hard. They heare without care of edifying by it. They praise the Preacher, but shew no fruit of their pains. For here is indeed the tryall, as *Causin* said of some Ladies; *When was it that a dozen of Communiones have taken from them one haire of vanity? Are they lesse pompous, lesse powdered, lesse frizled, more reserved, more chaste, more discrete?* So I say, yee heare much and oft, but what do ye get by the means? Where are your gains? When yee heare *Christs letters* read, are ye attent to them as being concerned in them. We know there's much difference between the hearing a Letter of news, and a Letter of speciall businesse. Many men come to Church, but as we goe to the *Exchange*, to heare the *newes*; they come to heare the new points, the new notions, the new Expositions; and apply not themselves cordially to the meanes. *Doeg* comes to heare, he was detain'd before the Lord, he shut himselfe up before the *Tábernacle*, that he might study the Law, yet you know he was an hypocrite.

Again, Hypocrites are loath to heare all; loath to search some things too farre; they decline some truths, least they should be unwillingly convinced. *Ahab* was loath to enquire Gods mind of *Michaiab*. There are some Preachers they cannot relish, they pretend somewhat else, but the truth is, because they come too close, too home, deale too strictly with the intellectuall finnes. *Oecolampadius* in his younger yeares was bred up in a *Monastery*, and when the light shone upon him, divers of the *Monkes* seemed to be delighted with his Sermons and the light: But at length there hapned this very tryall, that I am speaking of. One time in a Sermon he admonished them brotherly of their sticking too fast to humane inventions. Whereupon they brought him the *Booke*

*Conc. habita in  
Templ. S. Mar.  
Oxon. super  
Deut. 32.7.*

Dead hearing

H. Con & Tom.  
3. max. 9.

1 Sam. 21. 7.

לפני ה'

*Inclu. erat se an-  
te tabernaculū,  
ut studio legis  
occuparetur.*

Wolfgang Ca.  
pito in vita  
Oecolam.

of the *Rules of their Order*, and desired him freely to re-view it, and to note what he could find in it against Gods Word, and promis'd they would be ready to reforme it. He undertooke the businesse, but when he had indeed faithfully discovered unto them, what a foule sinke of errorrs was in it; they soone began to change their note, to raile at him and traduce him, and in conclusion he was in *S<sup>t</sup> Pauls* case, he became their enemy for telling them the truth, and could stay with them no longer with safety, and scaped from them not without much hazard. There are many of the same generation, who heare quietly, till they be netled and stirred, but if ye disquiet them, ye shall find them like a waspes nest.

Many are willing to be ignorant of some part of Gods truth, for self-respects, least the knowledge of it should disadvantage them. This is that which the Apostle calls, *the with-holding the truth in unrighteousnesse*. They suppress the truth, they suffer it not to goe at liberty, they shut it up, *ἐν φυλακῇ ἀδικίας*, in carcere iniquitatis, in close prison where their owne unrighteousnesse is the Goaler. They with-hold the truth in the custody or the hand of unrighteousnesse. Some will not understand, that oppression is a sinne; some will not understand, that the glorifying of God with the outward estate, in maintenance of the Ministry, in contributing to the necessities of the Saints, and the like, is a duty. All Gods words doe good to him that walkes uprightly; but hypocrites thinke not so, they make him sinart; at least some of Gods words doe; and therefore they pull them off, or shift them off, as the Apostles phrase is; *See that yee refuse not (or shift not off) him that speaketh; yee shall not escape if ye turne away from him that speakes from Heaven.*

And so as they heare, in like manner they pray, dully, coldly, and sometimes as *S<sup>t</sup> Augustine* before his conversion, without desire of being heard, without indeavour to worke out that sinne that they pray against. They sinne and then they pray, and sinne againe and pray againe; this *M<sup>r</sup> Hooker* calls, *The Mill of prayer*. And truly many there are, that keepe a course, goe on in the round, keepe up the custome of Family-prayer, but breake not off any of their sinnes, but goe that round also, as well as the other.

Let me joyne with these, such as keepe Mock-fasts, that fast with-

See D. Jackson.  
Just. faith, c. 6.  
p. 66, 67, 70,  
71, 72.

The Campanel:  
Atheism. Try-  
umph, c. 1.  
Rom. I. 18.

Mic. 2. 7.

Hebr. 12. 25.  
μὴ παραστήσῃ-  
τε.  
Dead praying.

Souls Hamil.  
p. 62.

Mock-fasts.

without  
speakes o  
fals, the  
cunning  
not to th  
ned faith  
is, ye di  
fals; a  
pleasant  
drellish  
man Chu  
I referre

6. T  
a  
in a wil  
foundne  
fres, h  
These a  
will set  
1. T  
pocris  
Many l  
faith,  
fians,  
baptis  
fians f  
refused  
bred a



without true Humiliation, without Reformation; that as one speaks of the *Hollanders* and *French-Protestants* in their publike fasts, they had need to send for mourning women that by their cunning may teach them to mourne. There is a Fasting which is not to the Lord, as the Prophet speaks, *When ye fasted and mourned saith the Lord, did ye at all fast unto me, even to me?* that is, ye did not. The Prophet *Isaiah* describes these hypocriticall fasts; and the Prophet *Hosea* calls them *Howlings*. Nothing pleasanter in Gods eares then humble complaints, nothing more disrellishes him, then hypocriticall howlings. How farre the *Roman Church* is guilty of this hypocrisie in Pharisaicall mock-fasts, I referre the reader to find in *M<sup>r</sup> Masons* learned discourse.

*A. L. Specul.  
Belli sacrile.  
34-P. 209.*

*Zach. 7. 5.*

*Isa. 58.  
Hos. 7. 14.*

*H. Mason, Epi-  
cures fast. c. 2,  
3, 4.*

## CHAP. XVII.

6. *Some Symptom's of Hypocrisie, from seeming graces. The first. The second. The third. Unsound faith. Sandy hope. Pretended love.*

THE next head that I propounded, is to discover the seeming and but seeming graces of hypocrites, and here I am again in a wild field, and have much businesse to doe, to shew the unsoundnesse of their faith, hope, love, humility, chastity, holy desires, hatred of error, sorrow and confession, mortification, zeale. These are the furrroughs that I am now to plow and turne up. I will set in upon the first of them, their *unsound faith*.

1. The Scripture speaking of a *faith unfaigned* or without hypocrisie, implies that there is an hypocriticall and *fained faith*. Many have unripe and ungrounded perswasions that they have faith, and so doe themselves much hurt. All men that are *Christians*, are accounted, and are in some sense *believers*. They are *baptis'd into Christ*, and professe *Christ*, and so are of the *Christian faith*. But herein is a great deceit. For as the *Heathen* at first refused *Christ*, because of his meanenesse, and because they were bred and brought up to another profession, so now many enter-

*Unsound faith  
of hypocrites.*

1 Tim. 1. 5.

2 Tim. 1. 5.

τὴν ἐν σοὶ εὐνο-  
νομένην πίστιν



Vide, Tho.  
Campanel. *A-*  
*theism. Try-*  
*umph. ch. i. vide*  
*etiam præjar.*  
*ejus.*

Acts 13.9.

James 2.8.

tain the faith because they are born to it, and because it is a profession accompanied with riches and prosperity, and countenanced by publike Laws and the favour of Princes, and because 'tis the fashion and profession of the Country they draw their first breath in. Thus many have no more ground for their profession of faith, then a *Turke* hath for his who is bred up in the reverence of *Mahomet* and is therefore zealous for him. The greatest number of men are *Papists* or *Protestants* upon these tearmes, without tryall or examination of the difference of faiths. So that their faith is not choyce but a kind of hap: not an acquisition but a kind of inheritance that they enter upon in succession after their fathers. And certainly he that is of the faith of *Christ*, for neighbourhood, for birth-sake, for custom, for conformity with others, for the privilege of publike liberty, ease, enjoyment of places and offices, and the like, would as easily be of another faith, upon the like tearmes, or forsake this. Well; ye professe the *Christian faith* in distinction to *Jewes* and *Turks*, and the *Christian Protestant faith* in distinction to *Papists*; and the *Christian Protestant holy faith*, in distinction to *Protestants at large*; But what operation hath it upon you? No faith argues one good and sound, unlesse the goodness of it worke upon the heart and make it sound and good. For true faith is a worker out of hypocrisie, it *purifies the heart*. Now it may be more safe to professe the faith then it was in the *primitive times*, for then persecutions, reproaches, confiscations, imprisonments, martyrdoms attended the faith, the *front* of the *Barrel* was against them. But yet now 'tis as hard to be sincere in the faith as then; for if men professe the faith according to *Christs rule*, in opposition to the corrupt customs and practises of evill men, he makes himselfe a prey, and meets with those dangers that they did of old; and hereby it is that many discover the feigning and counterfeiting of faith, that they run the same course in their lives with the most evill and profane.

Again what doe men talke of faith, when they are partiall and unfound in obedience? for true faith equally respects all the Commandements. It is the *soul of obedience*; the reason or internall law of the mind which sets all on worke, and presents unto men the whole *royalty* of the Law, it breaks inordinate passions, it rebates and turns the violence of contrary inclinations, it perswades above all

all orator  
of *Christ*.  
And the  
*Christ*.

They are  
a dream  
knew no  
as I saw  
his blade  
of the A  
sure; a  
fear an  
acted th  
the dece  
dreamed  
mandm  
faith, is

2. N  
founder  
*Christ*,  
sighing  
the hea  
heart se  
tion for  
care no  
rejoici  
joy unt  
and hav  
would  
He tha  
hypocr  
*Christ*  
thing  
fortitu  
that an  
people  
dertak  
There

alloratory, it takes men captives and delivers them into the hand of Christ, that they become a ruled people and walke after his Law; And these are the men that doe finely believe Gods mercy in Christ. There are many dreamers, that have strange phantasies; *They are sure they shall be saved.* I once met with a man in such a dreame, he was full of assurance, I that knew him very well, and knew nothing that could make him so confident, dealt with him as I saw most convenient for his estate, and endeavoured to prick his bladder that he might vent that wind; and urged him with that of the Apostle, *Give all diligence to make your calling and election sure*; and with that other place, *Work out your salvation with feare and trembling.* He was startled, and at length told me, *I acted the Devils part against him to make him despaire.* Beloved the deceit is dangerous. 'Tis not so easie to believe mercy as men dreame. Beliefe answers in proportion to fidelity to Gods commandments. So much sincere faithfullnesse, so much beliefe. For faith, is an *obedientiall affiance, an obsequious confidence.*

2. Neither is the hope that many have or pretend to have, any sounder then their faith. If there were a true hope of the coming of Christ, there would be a true preparation to give him meeting; a sighing and longing after him, even with the very languishing of the heart, according to that of Solomon, *Hope deferred makes the heart sick*: a groaning within our selves, waiting for the redemption for our bodies. But hypocrites think themselves well here, and care not for changing: there would be a sweet joy in the soule, a rejoycing under the hope of the glory of God, a rejoycing with joy unspeakeable and full of glory; but hypocrites rejoyce here, and have contentment enough if the world smile upon them. There would be an endeavour after holinesse, according to that of St John, *He that hath this hope purifieth himselfe even as God is pure*; But hypocrites wallow in their impurity, and have no regard to be like Christ, or fitted for those holy Heavens into which no uncleane thing must enter. There would be unweariednesse in labouring, and fortitude in suffering for Christ; a pressing forward to the things that are before, with Paul; a choosing to suffer affliction with the people of God, with Moses; But hypocrites languish in their undertaken wayes, and are diven back with the crosse and shame. There would be a forgetting the things that are behind, and blunting

Sandy hope of hypocrites.

Prov. 13. 12.

Rom. 8.

Rom 5. 2.

1 Joh. 3.

Phil. 3. 13.

Heb. 11. 25.

ting of the edge of sharp affections to the world; But hypocrites hunt for the world, desire the world with all earnestnesse, hug and embrace the world as the Mistresse and Lady of their pleasures. There would be a sollicitude to promote all the meanes of attaining this expectation, a diligence to remove all that might be impediments; But hypocrites hope to come to Heaven, and yet set on the journey in the way of life. There would be an establishment of the heart in all the fluctuations and changes of this life, a bearing up in all the blustering and windie weather of affliction; but the hypocrites hope is a shaken rush, a weake flag, his trust is a spiders web; his hope shall perish and be cut off.

Job 8. 11.  
13. 14.

Pretended love  
of hypocrites.

Jude 16. 15.

3. The hypocrite pretends much love to God, and flatters him with his lips, but his unfaithfullnesse unto him many wayes appeares. Those that keep not promise with God, how can they say they love him? as *Delilah* to *Sampson*, *How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times.* Those that cannot endure *Christ* ministry, how can they say they love him? They will not be intimate with *Christ* in his ministry, they give his Gospell the faire entertainment of a stranger; It may come into the *parlour* and discourse, but it must not step with them into the *closet*, and see and know all as a *privado*: Those that nourish secret dislikes and indignation against Gods people, how can they say they love him. Can ye love the *person*, and yet not endure to looke upon the *picture*? Those that have a leering and wanton eye after other suitors, whose soules are taken up with base loves, who hearken to the musick and songs of Gods corrivals, how can they say they love him? The chaste wife of *Tigranes* tooke no notice of *Cyrus*, she minded none but her husband. But the hypocrite hath a close arbour, and a private postern to let in other lovers. Those that entertaine *Christ*, but set him not in the highest roome, or set others by him, or bring into the same place such companions as he loathes, or suffer him to be disquieted with the noise and the revellings and loud clamours in the next chamber, or enquire not of his servants his ministers, what he loves, what he likes, what will please him, &c. how can they say they love him? I dispatch these things the more briefly, because many have written fruitfully and largely of these arguments, about the tryall of the sincerity of these graces.

CHAP. XVIII.

CHAP. XVIII.

*The sixth Symptome continued under other heads. The fourth. Fained Humility. The fifth. Polluted chastity. The sixth. Holy desires counterfeited. The seventh. Pretend hatred of vices and errors.*

4. **A**mong other graces, the hypocrite is most solicitous in his *Courtship of Humilitie*, that sweet and lovely, that amiable and winning grace, that grace that wept upon and wet and spoil'd the *Peacocks plume* for which the other graces strove; That rich grace that takes the *lowest roome*, but advanceth him that hath her above the *lofty knowers*, and is the only way to keep the poore creature in a constancie of spirituall health. This grace wins so much respect, that to win respect, even all sorts of hypocrites have laboured to resemble her, by studying her *posture*, a *demure and lowly gate*, by imitating her looke with *dimisse and cast downe eyes*, and learn as the Prophet speakes, to hang down their heads like *bull-rushes*: But all this, only thereby to work their ends, being content with the *Monks of Thebais* to lye upon the threshold of the monastery for all that goe in and out to tread upon them; and to stoop low that they may through the wicket or little portall of *Humilitie*, enter into the large and high-built *Temple of honour*; or like that *Monk* in the story, who looked downwards towards the earth like a Mortified person, but 'twas only to find the keyes of the *Abbey*. Many that demeaned themselves humbly in a low and mean estate, discover that it was but a studied carriage by their lofty and supercilious looks when they attain unto preferment, so that one had need write for them, what *Wiligisus* Bishop of *Mentz* wrote in his own dining-roome, *Wiligise, Wiligise, quis fueris non obliviscere*; Oh forget not, forget not, what you were, and from whence you came.

There are others that faine humilitie, in pretending unwillingnesse to accept of preferment, that like a coy Virgin they may more earnestly be solicited; 'Tis thought that was *Cardinal Pooles* humour

K

when

Fained humility of Hypocrites.

Mr. George Herberts Poems, p. 62.

Lord Brook Nature of Truth, c. 9. p. 63.

Idem, s. 8. 5.

Raban de Insin. Cleris. Herman. Contrast. in Chron. ad an. 1011.



Goodw. Catal.  
ad an. 1339.

Estate of Engl.  
Fug.

Polluted cha-  
stity. In the  
third head of  
Symptoms,  
Symp. 1.

when he was in election to be Pope. Those that purchase a Bishoprick, yet learn to say *No, no, no*, at their consecration; most unlike in this to *Nicholas de Farnham*, sometime *Bishop of Durham*, who herein gave a singular proof of his unfained humility. Being chosen to the *See of Lichfield* he absolutely refused, giving this reason, that such a charge was a burden too heavy for him. When after this the *Covent of Durham* elected him; he refused that likewise with more earnestnes, adding then this other reason, That if he should accept it, men would say, the hypocrite refused a poore Bishoprick under colour of conscience to stay for a better. And in this mind he continued, till the famous *Groshead of Lincoln* reprehended him sharply for his backwardnesse, and in a manner forced him out of conscience to take it. And there may be a denying of *preferment*, not out of humilitie, but from ends of *policie*, as the *Jesuits* have a rule in their *Order*; not to receive any higher office or dignity, wherein as one observeth, of all other things they have the greatest *policie*, for otherwise their *old politicians* should be from them advanced to higher promotions, which would be a great diminution to their dignity, which as they now order the matter, is of such credit, that they take the name of *Jesuit*, not to be any whit inferiour to the title of a *Bishop*. There may haply be the same *policie* in some others, who find it more for their profit to be *poore Lecturers* (as they would be thought) then *fat Parsons*. The heart is deceitfull above all things.

But to omit other particulars, whatsoever is pretended, it appears that there is little humility among men, because there is so little peaceablenesse; their contentiounesse, singularity of opinion, schisme and faction, prejudice, surmisings, contorionnesse and uncharitablenesse, being all of them the fruits of pride; whepee it is also, that there is so little communion in the graces, such an envious viewing of the gifts of others. And what is it but pride in those envious persons, who under a seeming modesty and reservednesse refraine discourse, lest their discoveries and notions should be vented and discovered under anothers name, and so they lose the glory of their invention?

5. Concerning the next grace that I propounded to consider, which is *Chastity*; I have none that stand in my eye to point at for hypocrites, but the popish *Votaries*. I have spoken somewhat to this point.



point formerly; but not fully. The Doctrine of forbidding to marry was brought in by hypocrisie. Mr Meade observes that the holy Ghost intended in that place of *Timothy*, to decipher unto us the *Deftors of Monckery*. For prohibition of Marriage is an inferable character of *Monasticall profession*, and is common to all that crew of hypocrites (as he calls them) whether *Solitary Hermits*, or *Anchorites* which live alone, or *Canobites* which lived in societie. This conceit prevailed betimes in the Church, they thought God could not well be served at his Altar by married persons. *Histories* are full of the pure and chaste pretences of those that have been the great patrons of *Monckery* and the *Calibate* of the *Clergy*; but withall they are full of the lewd pranks of those egregious hypocrites. Our *Chronicles* tell us of a *Roman Legate* that after he had in *Synod* at *London* spoken gloriously of chastity, was the same night after to his great shame taken in bed with an whore. But if the reader would have plenty of examples to this purpose, let him reade *Bishop Bale*, for I spare to cite them. *Bayly* a *French Jesuit*, bestows much foule language upon our Protestant Married Ministers, and calls them *Stallions*, *putting Bucks*, and *Sillacious Boares*. But besides the *Learned River* who hath undertaken him, we have that cause sufficiently and learnedly vindicated by one of our own writers. We have much that we can say against them, and truly too, from the testimony of their own men, how little they have answered their vow. Let *S<sup>t</sup> Bernard*<sup>a</sup>, *Alvarez Pelagious*<sup>b</sup>, *S<sup>t</sup> Briget*<sup>c</sup>, *Gerson* the Chancellor<sup>d</sup>, *Peter Aliat*<sup>e</sup>, *Palingenius*<sup>f</sup>, the *Italian Poet*, *Esperius* that learned and ingenious *French Bishop*<sup>g</sup>, *Cornelius Mus*, the famous Preacher in the *Trent Councell*<sup>h</sup>, be the witnesses to be produced, and let the reader examine their evidences at leisure: And for the *Jesuits Tuté Mores Vicias*, the *Anagram* of *Sella Jesuitarum*, (*Catechif. Jesuit. c. 15.*) and proved against them, is evidence enough against them, and a *Sop* for the mouth of that *Cerberus*. What should I speake of such as brag of their sin, as *Aeneas Silvius* did in a *profane Letter* to his father: Or of those *Bishops* in *Ireland* and *Norway*, (that an *Historian* speakes of) that were not ashamed to carry their *Concubins* about with them to all the *Churches* in the *Visitation* of their *Diocesse*: Or of that hypocrite in *Florence*, who pretended his frequent lusts to be for mortifica-

1 Tim 4. 1.  
Mr. Meade, A.  
postase of 13  
times, p. 136.  
Vid. Christ. In-  
stel. Cod. Cau.  
Eccl. Afri Tit.  
3. 4. 38.  
Bale, The lives  
of our Eng-  
lish Voraries.  
Guil. Bailij  
Catech. Contro.  
1. 1. q. 23.  
Andr. River.  
Cath. Oribol.  
1. 1. q. 23.  
Bishop Hall.  
Honour of the  
Married Cler-  
gy.  
In Cant. ser.  
66.  
De plantin.  
Eccl. 1. 2. arc. 24.  
Prepb. 1. 4. c.  
33.  
Trade Desect.  
Euch.  
Lib. de Reform.  
Eccl.  
Zodiac. vita,  
lib. 9.  
In Epist. ad  
Tic. c. 10.  
Orat. habita  
ab Epist. Bipat.  
in Conc. Trid.  
Sess. 1.  
En. Silu Ep.  
15.  
Theodoric &  
Niem.  
Foggium in  
Facetis. 1

Joh Wolf.  
Lett. Mem.  
Tom. 1. p. 419.

Touche Delect.  
Cardin

Conc. Hyber. an.  
450 Can. 9.  
apud D. H.  
Specim  
ἡ ὁπὸ πάρεσι  
καλεῖται ἡ εὐτυ-  
μοὶ τὴν χρισ-  
τιανὴν. Justel. Co-  
dex Tit. 38.  
Heur. Salmuth  
Note, ad Lib  
1. Guid. Panci-  
rolle de Depen-  
ditu, c. de habitu  
Imper.  
Holy desires  
counterfeited.  
Numb. 23. 10.

Just. Lips. de  
Constant.  
de Adeva  
χρῆσις. xiv. 1.  
Just. Lips. de  
Constant. l. 2. c. 5.

cation. So that (as he said of the *Crosse* upon the garments of the *Teutonic Knights*) I may say of the *Monks Cowle*, that it is the ensigne and badge of all filthinesse and uncleannesse. The businesse is too apparent to require more words. I will only content my selfe with the confession or presentment of the *Cardinals* appointed for *Reformation* by Pope *Paul the third*, which came to light unhappily, the copy being got and published against their wills. In this City (say they) speaking of *Rome*, Whores, as if they were honest Matrons walk the streets, are carried upon their Mules, accompanied even at noon-day with Cardinals servants and Clergy-men. Nay I reade the Cardinals themselves carry them in their Coaches. I am sure this is farre from that strict old Canon of an *Irish Councel* held by *S<sup>t</sup> Patrick*, that a *Monk* and a *Wo- man* might not dwell together, nor travell together occasionally from one Town to another in the same Wagon; nor so much as talk together but where some Clergy men were present or some grave Christians, as the old *African Canon* required. But I have said more then needs of these Monasticall hypocrites, for I suppose the world takes them for such; and according to the censure of *Salmuth*, that ther's no kind of men more luxurious, more libidinous.

6. I named in the next place, *Holy desires*. Who was there ever so wicked, but desired to be good, and to come to Heaven? Did not *Balaam* the hypocrite desire to dye the death of the righteous, and that his latter end might be like his? But here is the discovery, they stick at the price that must be laid down for the accomplishing and purchasing of those desires. A man desires a good Farme, and I will believe he is in earnest, but he is loath to pay for it, the 500<sup>l</sup>. or the 1000<sup>l</sup>. that he must give for a *fine*, that he is loath to part with. What doe hypocrites talk of Heaven, when they will part with nothing for Heaven? what doe they languish in their desires of grace, when they will not buy it with pains and spirituall diligence? When *Charles Langius* had excited *Lipsius* to the study of true wisdom; *My mind is to it*, said *Lipsius*, and then he falls to wishing. "*What said Langius, art thou purposing, when thou shouldst be doing?*" 'Tis the vulgar fashion and altogether vaine. You must not think, of a foole to become a wise man, as *Caneus* in the *Fable*, of a woman became a man with a will.

You

You must  
right, if it  
it. The  
as a mind  
words th  
the whole  
are the v  
take Hea  
the heave  
ten of it,  
a little je  
pire; w  
ture.

7. An  
pocrites  
opinions  
it may g  
sently an  
man may  
The mid  
man is b  
of them  
Liberal  
this, tha  
man, m  
superstit  
if he be  
therefor  
out again  
of Rom  
ceive to  
ligious  
dable.

Ther  
macks n  
put him  
may be  
his will

You must endeavour together with *Minerva*. The desire is not right, if it be not strong, when other things are in competition with it. The *Apostle* hath told us, that there must be a *seeking*, as well as a *minding* of those things that are above; and indeed both the words that he useth, doe imply *indeavour*, for *ἐρευνᾶν* is to *mind* with the whole soule, and *ζητεῖν* is to *seeke* with the whole strength. They are the *violent*, the men that crowde and thrust forward, that take *Heaven*. And the old zealous *primitive Christians*, minded the heavenly Kingdome so effectually, and talk'd so much and often of it, and almost of nothing else, that the *Ethnickes* began to be a little jealous of them that they affected the *Romane Empire*; when alas their ambition was of another, an higher nature.

7. Among the affections, I propounded to discover, how hypocrites may seeme to have a hatred of many vices, errours and opinions, and yet be still in love with vice and error. I suppose it may goe for a rule, that the hatred of an *extream*, doth not presently argue the love of that vertue that dwels in the *middle*. A man may hate *nigardize*, and yet not be *liberall*, but a *Prodigall*. The *middle* partakes somewhat of both *extreames*, as the *liberall* man is *bountifull*, but not *profuse*; and the *extreames* have both of them somewhat of the *meane*, *nigardize* comes so farre neare *Liberality* that it is not *profuse*, and *prodigality* agrees with it in this, that it is *bountifull*. Hence, the inwardly profane spirited man, may agree so farre with him that is truly godly, as to hate superstition, and to love the *plainest dresse* of Religion, especially if he be also worldly minded and loath to be at any cost. I will not therefore presently believe that all they who detest Idols, who cry out against *Popish Ceremonies*, who are eager against the *Reliques* of *Roman-worship*, who spet at all things or persons that they conceive to be *Antichristian*, are therefore truly and soundly religious; though in going so farre, they are so farre commendable.

There are others, who hate those that hated Christ, their stomacks rise against the *Jewes* and the *Romans* that hated Christ and put him to death; and yet, which yee would wonder at, these men may be found to be haters of Christ as much as they; for they hate his will, and are offended with his Law, because it crosseth their

τα ἀνω ζήτησις  
τα ἀνω ἐρευνᾶ-  
σις, Col. 3. 1.

Mat. 11 12.

Iust. Mar. Apol.  
2.

Pretended ha-  
tred of sins and  
errours.

lusts, which is as offensive unto God as the despite which was done unto him by the *Jewes* or *Romans*. Many detest the memory of *Annas* and *Caiphas*, and so did they detest the memory of *Corah*, *Dathan* and *Abiram*. Yet they resisted *Christ*, as those others before them had resisted *Moses*. Observe what our Saviour speaks of some people in his own time, who (as we read of *Clodovan* the first Christian King of *France*, when *Remigius Bishop* of *Rhemes*, being about to baptize him, read the Gospell of *Christs* passion, and the *Jewes* treachery and malice, broke out into these words, *If I had been there with my French-men I would have revenged him upon them*,) built the tombes of the Prophets, and garnished the Sepulchets of the righteous, and said, *If we had been in the dayes of our Fathers, we would not have beene partakers with them in the blood of the Prophets*: But notwithstanding all this shew of indignation against their Fathers cruelty, yet *Christ* calls them hypocrites, and so indeed they were, as *Christ* proves against them, because they that pretended so much respect to *Moses* that was dead, and to the dead Prophets, shewed none to him that was a living Prophet among them, and a teacher of the same things that *Moses* and the Prophets taught: *Had yee beleev'd Moses, yee would have believed me*. Many that speake much of their love to *Christ*, would yet hate him, if he were now againe in the forme of a servant, and should come and preach against their particular corruptions.

*Sic ego cum Fratribus meis inibi assuissem ejus injurias vindicarem.* Almon.

Mat. 23. 29, 30.

Joh. 5. 46.

## CHAP. XIX.

*The sixth Symptome continued. The eighth head. The weeping Hypocrite. The ninth stage-Mortification.*

8. **L**et us in the next place cast our eyes upon the weeping Hypocrite; and view him in his sorrowing for and confession of sinnes. There are some that are sorry for sin, and chide themselves for sinne, and yet keepe it, and cherish and maintain it, and put themselves upon the occasions of the practising of it. Like some



some indulgent and foolish father, who blames and chides an *un-  
christy darling*, and yet gives him still mony to spend, and so feeds  
that lust which he reproves him for. I knew a *Minister* scanda-  
lous this way, as much as in the sin it self, whose course was after  
his *drunken riots* to whine and lament; Yea even in the Pulpit too,  
and yet presently with the Swine returned to wallow in the same  
mire, and haunt the same company, and follow the same sin, and  
that in as constant a course as men attend their Trades. I know  
there are no eyes more lovely in Gods sight, then the eyes that are  
full of *teares*: *Arsenius* in the ancient History is famous for a  
*weeper*: The broken tender spirit is most acceptable unto God, it  
is his *Sacrifice*. But most abominable before God it is, with tears  
and sighings for what is past, to fetch out as it were a new licence to  
sin a fresh.

*Pili oculorum  
ejus ex jugi fla-  
tu ceciderunt.  
In vita Par. par.  
2. Sect. 153.*

Concerning the confessing of sin, these things among others I  
have observed. 1. That in publick some will spend a long time,  
halfe an houre, an houre, it may be more, in a methodicall Con-  
fession of sins in order against all the 10. Commandements, and yet  
no compunction to be discerned in the breasts of them that make  
that Confession, or as I should rather say, that *repeate it*; for such  
a confessing is but the worke of memory; and wrought our like an  
other Discourse; whereas me thinkes that man confesseth best to  
God, that feesles the weight of every parricular sin, and when eve-  
ry acknowledgement fetches some blood from the heart with it,  
and is delivered with a trembling lip, with a face covered with  
shame, though haply the words be not laid in so good an order, nor  
so many things remembred, nor so much time dully spent.

2. That in private, in discourse, there are some that confesse and  
complain of smaller faults and defects, when 'tis but to be thought  
tender and open-sighted, and that they may hide and cover greater  
errors: Like the patient in *Plumarch*, that complained to his  
*physician* of his finger, when his liver was rotten. You shall have  
some complain of their weake memory, their want of understand-  
ing, and I know not what; when alas the fault lyes in the bad-  
ness of their hearts, their want of delight and affection to spiritu-  
all things.

3. I will adde unto these M<sup>r</sup> *Culverwells* observation, *It's by-  
poisie in publike to dispraise ones selfe, seeking thereby a secret  
praise.*



Holy Court.  
Tom. 3. max. 9.

Stage mortifi-  
cation.

praise. And if we be desirous to search into the manner of *Popish Confessions*; *Caussin* will enforme us of the ceremonialnesse, formality and sleightnesse of some of their devotes; who after they have told all the tales of the City to their *Confessours*, and made them loose their patience in attending their confession, doe spin out other discourses, and hold them with eternall prattle.

9. Because sorrow and confession are among the signes of mortification, as I have shewed the deceit of those, I shall thinke fit to adjoyne the Symptome of pretended mortification; for this is one of the great Master-peeces of the hypocriticall Art, to win opinion of being mortified persons, dead to the world and dead to sinne. Some abstain indeed from sin, but 'tis because they are under a constraint, somewhat it may be controules them, as a *Dogge* snatches not a morsell that he would faine devoure, but he sees and feares the cudgell and the hand that is over him; or as some patients that forbear a dish they love, because they know it will encrease their disease upon them, and cause an after paine. These men dislike not the sinne, they are *bowles* that have a strong *Bias* to it, but some *rub* or unevennesse of a *hillocke* casts them a side, and makes them run the other way. In others you shall not perceive the power and force of their lusts, because it may be they have met with no provocations, and therefore they run smoothly like a river that makes no noyse nor roaring, till it meet with the *Arches* of a bridge or a damme, or some high stones that resist the waves. It may be great sinnes appeare not, yet doth it not follow that they are mortified; a smaller sinne may governe them. 'Tis not the largenesse of the Dominions of *Spain*, and both the *Indies*, that makes *Philip* more a King, then one that hath soveraigne dominion in a small *Island*.

But to omit other particulars, are not they mortified persons, who after the practise of the Church of *Rome* doe macerate and afflict their bodies, with scourgings and other cruelties that they exercise upon themselves. Alas, there may be much severity, and yet no mortification. Divers of the *Pharisees*, proud and hypocriticall men though they were, wore *thornes* in the hemme of their garments to pricke and draw blood of their bare heeles, as they walked, to remember them of the Law, which yet in their hearts they regarded not. But in the Church of *Rome* (setting a-

side

Ed. Mont. Ap-  
par. vii. f. 17.

side for  
practi  
neate a  
That s  
silver,  
And I  
as thei  
chafed

10. I  
many  
flouri  
clear  
fore p  
zeals  
credi  
when  
(Go  
their  
some  
Abos  
God  
they  
ble-  
five  
V E  
The  
dere  
their  
and

hide some frantickly superstitious persons) for the most part they practise but a *mock-pennance*, and even in their very *scourgings* are neat and curious; so that a *French Jesuite* of great note tells us, *That some had their very Haire-cloathes and Disciplines made of silver, rather to see the bright lustre of it, then to feele the smart.* And I have read of some Popish Ladies, as costly about their *whips* as their *fannes*, the handles of their *scourges* or *disciplines*, being en- chased with gold and set with pearle.

Nic. Caus. Holy  
Court. To. 3.  
max 9.

## CHAP. XX.

The sixth Symptome continued. The tenth head.  
The Deceits of Zeale.

10. I Have reserved to the last place the consideration of *counter- fit zeale*, because I have here many men to deale with, and many cases. The most beautifull have most suitors. *Zeale* is a flourishing grace, of a fresh and lively complexion; the pure and cleare flame of that fire which is kindled by the spiri. Many therefore pretend to this, and would be counted, and would be called *zealous* ones, especially when *zeale* in Religion is growne into credit again, when it comes to be the *fashion* that most men weare, when it is for a mans reputation to be a *forward Professour*; as now (God be thanked) it is. For fashions they have their vicissitudes, their ebbs and their returnes againe. Old fashions laid a side come sometimes in request again; as this that we are now speaking of. About an 100 yeares agoe, the profession of Religion according to Gods pure word was in such request, that it was a *fashion*, and they exprest it in the fashion of their cloaths, the Princes and Noble-men and Gentle-men in some parts of *Germany*, caused these five Letters, *V. D. M. I. Æ.* the first letters of these words, *VERBUM DOMINI MANET IN ÆTERNUM*, *The Word of the Lord endureth for ever*, to be wrought or imbroydered or set in plate, upon their *Cloakes*, or upon the *sleeves* of their *Garments*, to shew to all the world, that forsaking *Popish* and *humane Traditions*, they were Professours of the pure word

The deceits of  
zeale.

Joh. Wolf. test.  
memor. To. 2. ad  
An. 1549.

2 Kin. 10. 16.

of God. It is growne to that passe now, men say, *Come and see my zeale for the Lord*: But here's the danger; when the waters are out, the streame carries all with it: Hypocrites will swimme downe the strong tide. And as then many that wore those *letters* upon their *Coats*, did not receive the power of the Word into their hearts; so all that now vote for Religion, are not religious: but as *empty Carts* run apace (much faster then the laden ones) and keepe a great ratling upon the stones; so doe these counterfeits make the greatest clamour for that which in truth their hearts least care for.

To descend unto particulars. 1. Some have a pretended false complying zeale. They are zealous in what they know will be well liked. They prevent Reformation by authority, where they know Authority will approve the fact. So some have taken down *Crucifixes*, removed *Altars*, and the like, not it may be out of a spirit of any great dislike, but to manifest their forwardnesse in that which they know or probably gather to be in *designe* and *project*. Where

and though it  
ich it knowes  
e that which  
Of which true  
mony; who  
countenance  
married ano-  
ck a scandall,  
sistlicall cen-  
nee beene by  
he Arch-bi-

Rom. 1

MS. A  
to Goe  
tal. by  
Harr. i  
dals list

IRREGULAR

PAGINATION

*shop* to stay the proceedings, to tolerate, to dispence or to mitigate the censure. When he could not prevaile, *Queene Elizabeth* was procured to write in the *Doctors* behalfe, but the *Bishop* not only persisted like *S<sup>t</sup> John Baptiste* in his, *οὐκ ἔστιν ἔχειν αὐτήν*, *It is not lawfull to have her to Wife*, but also in reverent manner required of the *Queene* an account of her faith, in that she would write in a matter expressly against the word of God. Here was zeale encountering with danger for maintainance of truth. He was hereupon commanded to keep his house, and lay under disgrace through the power of a malevolent party till his death.

2, Again,

2. Again, Many are zealous in the Religion maintained, whereas the streame should turne and runne the other way. God knows how they would keepe their breath against tide. 'Tis no tryall of a mans sincerity to cry out against Papists, when a Parliament is vigilant and severe in setting Lawes on foot against them. I shall ever honour the memory of that learned Gentleman, one of our best *Saxon Antiquaries*, Mr *Liste*, who publishing some *Saxon Monuments* against Poperie, some yeares since, when 't was thought by many that the face of things look'd towards Rome, professed that he did the rather then shew his zeale of the truth, and make knowne to the world what profession he was of, partly because the Papists hoped and looked for a day, and partly because he saw so many so covert, and bearing themselves so warily, as if they would be still ready for a change. For this is indeed the right guise of hypocrites, in uncertain times to walk without discovering themselves how they encline, and to deliver themselves in generall and ambiguous termes, which may admit a faire sence either way, to serve their turnes, accordingly as things may fall out; which was the *Councell* which *Eudoxius* Bishop of *Constantinople*, a notable hypocrite, a close heretick, gave to *Ennonius* another Bishop of the same *stampe*, That he would hide his opinion and not shew it to such as would accuse him from his words, but waite a time. Which counsell he observed, and thence forth, *owning* *auspicious* *serge* *the* *dark*, He expressed his impiety darkely and in the Clouds, with ambages and perplexed phraes, so some render the Text in *Theodoret*. This very cunning had before their time been practised by *Arrius*, of whom when the Emperour *Constantine* required the confession of his faith, he was able to lap it up handsomely, he dissembled his impious opinions, and cited Scriptures cunningly after the manner of the devill.

I know not whether I should credit *Lucas Osiander*, a zealous *Lutheran Divine* indeed, but one (as I observe in all his writings) of an implacable hatred against all that follow *Calvins* doctrine, who leaves a suspicion of such like juggling in reverend *Beza* and *Farel*. He saith that they being sent by the *French Churches*, to obtaine an *Intercession* from the *Protestant Princes* in the behalfe of many poore prisoners persecuted for Religion in *France*, came to *Wormes* and there gave in writing unto *Melan-*

*An. Sax Men.*  
*Preface. Sec. 3.*

nel Burgund  
 per mezzo d'una  
 donna, &c. Tho-  
 odor. Hist. l. 2. c.

29.  
Non nisi in va-  
lucris oblectam  
proferebar men-  
tem suam. No-  
ster Christo.  
pbersonus vertit  
suam ex occulto  
promit impieta-  
tem.

[illegible]



2 Kin. 10. 16.

of God. It is growne to that passe now, men say, *Come and see my zeale for the Lord* : But here's the danger ; when the waters are out, the streame carries all with it : Hypocrites will swimme downe the strong tide. And as then many that wore those *letters* upon their *Coats*, did not receive the power of the Word into their hearts ; so all that now vote for Religion, are not religious : but as *empty Carts* run apace (much faster then the laden ones) and keepe a great ratling upon the stones ; so doe these counterfeits make the greatest clamour for that which in truth their hearts least care for.

Rom. 13. 1.

MS Addit.  
to Goodw. Ca-  
tal. by Sir Jo.  
Harr. in Grin-  
dall's life,

To descend unto particulars. 1. Some have a pretended false complying zeale. They are zealous in what they know will be well liked. They prevent Reformation by authority, where they know Authority will approve the fact. So some have taken down *Crucifixes*, removed *Altars*, and the like, not it may be out of a spirit of any great dislike, but to manifest their forwardnesse in that which they know or probably gather to be in designe and project. Whereas right and genuine zeale contends with difficulties, and though it dare doe nothing in opposition to *Authority*, to which it knows the Scripture hath subjected every soule, yet it will doe that which is a necessary duty, though it meet with frownes. Of which true *Zeale Arch-bishop Grindall* gave an evident testimony ; who when an *Italian Physician* bearing himselfe upon the countenance of a great Lord at *Court*, though he had a wife living, married another Gentle-woman, he would not winke at so publick a scandal, but convented and proceeded against him by Ecclesiasticall censures, for then it was not made felony, as it hath since beene by *King James*. This great Lord presently writes to the *Arch-bishop* to stay the proceedings, to tolerate, to dispencc or to mitigate the censure. When he could not prevaile, *Queene Elizabeth* was procured to write in the *Doctors* behalfe, but the *Bishop* not only persisted like *S<sup>t</sup> John Baptist* in his, *οὐκ ἔστιν αἰναιον*, It is not lawfull to have her to wife, but also in reverent manner required of the *Queene* an account of her faith, in that she would write in a matter expressly against the word of God. Here was zeale encountering with danger for maintainance of truth. He was hereupon commanded to keep his house, and lay under disgrace through the power of a malevolent party till his death.

2. Again,



2. Again, Many are zealous in the Religion maintained, where- as if the streame should turne and runne the other way, God knows how they would keepe their breath against tide. T'is no tryall of a mans sincerity to cry out against Papists, when a Parliament is vigilant and severe in setting Lawes on foot against them. I shall ever honour the memory of that learned Gentleman, one of our best *Saxon Antiquaries*, Mr *Liste*, who publishing some *Saxon Monuments* against Popery, some yeares since, when t'was thought by many that the face of things look'd towards *Rome*, protested that he did the rather then shew his zeale of the truth, and make knowne to the world what profession he was of, partly because the Papists hoped and looked for a day, and partly because he saw so many so covert, and bearing themselves so warily, as if they would be still ready for a change. For this is indeed the right guise of hypocrites, in uncertain times to walk without discovering themselves how they encline, and to deliver themselves in generall and ambiguous termes, which may admit a faire sence either way, to serve their turnes, accordingly as things may fall out; which was the *Councell* which *Endorcius* Bishop of *Constantinople*, a notable hypocrite, a close heretick, gave to *Ennonius* another Bishop of the same *stampe*, *That he would hide his opinion and not shew it to such as would accuse him from his words, but waite a time.* Which counsell he observed, and thence forth, *οὐκ ὁμολογῶν τὴν ἀπίστην*, He expressed his impiety darkely and in the *Clouds*, with ambages and perplexed phrases, so some render the Text in *Theodoret*. This very cunning had before their time been practised by *Arrius*, of whom when the *Emperour Constantine* required the confession of his faith, he was able to lap it up handsomely, he dissembled his impious opinions, and cited Scriptures cunningly after the manner of the devill.

I know not whether I should credit *Lucas Osiander*, a zealous *Lutheran Divine* indeed, but one (as I observe in all his writings) of an implacable hatred against all that follow *Calvins doctrine*, who leaves a suspicion of such like juggling in *reverend Beza* and *Farell*. He saith that they being sent by the *French Churches*, to obtaine an *Intercession* from the *Protestant Princes* in the behalfe of many poore prisoners persecuted for Religion in *France*, came to *Wormes* and there gave in writing unto *Melan-*

An. Sax. Mon.  
Preface. Sec. 3.

τὸν Εὐαγγέλιον  
προσέβαλεν πρὸς  
μὴν, ὡς ἔ. Τ. Θεο-  
δορ. Hist. l. 2. c. 10

Non nisi in va-  
luctis obtestam  
proferebat men-  
tem suam. No-  
ster Christo-  
phersona vertit  
suam ex occultis  
promit impieta-  
tem,

ὡς ἔ. ἔ. ὁ δὲ  
καὶ κρύπτει  
τὰς ἀναδείας  
διποθείας  
vel ut, Christo-  
phers. ὡς Scalig.  
Dissert. 1. 1. c. 10

ἐμendaί ὡς ὁ  
διάβολος τὰ  
τὸν γενοῦν ἐν  
ματῶν ἀπλῶν  
καὶ ὡς ἔ. γ.  
γενομένη.  
Sax. Mon. Hist. l. 2. c. 10.

Hist. eccles. cent.  
16. l. 3. c. 10.

clam apul se.  
in scrinio pecto-  
ris sui, duas vo-  
ces, per fidem &  
spiritua'iter,  
retinuiffe.

Jo. Fernel. de  
febris lib. 4. c.  
19.

Beza in vita  
Calvini.

Apostasie of  
last times, p.  
148.

*Elthon, Brentius* and other *Divines*, who were met there for a publick conference with the *Papists*, a confession of their Faith, in which among other things they confessed, That the very substance of *Christs flesh* is exhibited in the holy Supper, and that they dissented not about the thing it selfe, but only concerning the manner of his presence; and in generall to exprest themselves, that their Confession seemed rather to be *Lutheran* then *Calvinisticall*. *Osiander* saith, hee saw and read the very *Originall Writing* signed with *Beza's* and *Farels* own hands. And moreover, that when the *Tigurine Divines* reproved them for it, they both answered, That it was needfull to use some good deceit to helpe their brethren; and that in that Confession of theirs, they did reserve secretly in their own breasts, these two words, *by faith* and *spiritually*. Truly if this relation be all current, there was *aliquid humani*, there was some halting and unsoundnesse in this point and businesse, in those good men.

3. Others there are that have a zeale in some things, but in others they are cold, carelesse and remisse. Now as wee know that the sweate of the whole body is a signe of health, but the sweate of some one part onely, shewes a distemper. And therefore physicians doe reckon such a sweate to be *Symptomaticall*. Such is the zeale of many, who are sharpe sighted in *corruptions Ecclesiasticall*, but winke at *Errors politicall*, and having nothing to say against the rapines and oppressions of their *Patrons*; that are zealous against *Popery*, but have no further care of Religion, which that reverend and worthy man *Mr Calvin* observed in *Geneva*; for when he lay sicke, and all the *Ministers* came together upon the 28<sup>th</sup> of *April* to visit him, he gave them a farewell Exhortation, among other things that he spake to them, he told them that when he came first to *Geneva* to preach, he found things much out of order, as if Christianity were nothing else but the plucking downe of Images. Such a Religion just as was among some with us here in *England* in good King *Edward* the 6<sup>th</sup>. dayes. and perhaps in some in these dayes of ours. They were such who in the ancient Church brought a blemish upon Religion, and provoked *Eunapius* a *Pagan Writer* to blasphemie (as I receive the testimony from *Mr Mead*, for I have not seen the booke it selfe) He speaking of some *Monkes* in *A-*  
gyp<sup>t</sup>,

*Egypt*, calls them, Men indeed for shape, but living like swine, who yet took it for apiece of Religion to despise the *Temple* of *Serapis*; for then (saith he) whosoever wore a black-coate, and would demeane himselfe absurdly in publick, got a tyranicall authority, to such an opinion of vertue had that sort of men attained.

What I say of the demolishing of Images, I may apply to the earnestnesse of some in some points of controverſie: Some gallants of dissolute and debauched behaviour, and sometimes Ministers of scandalous life and obnoxious, will declaime earnestly against some errors of opinion. And me-thinks 'tis a pretty reason that one gives of this, That such men are afraid to looke upon themselves without a foyle, and seeing they can hardly find others of life and conversation much fouler, they propose unto themselves these opinions to declaime against, as a salve unto their sore consciences, and that they may be able to say as the Pharisee, Lord we thank thee that we are not as other men, not as these misshapen hereticks. Thus it may be possible they may rayle against others faults with much earnestnesse, to hide their own, like the Host in *Guzman*. I have observed this experiment among others in one man especially, a man of a private condition, who set himselfe eagerly against his Minister for one passage delivered, which he conceived to tend to *Arminianisme*; to the wonder indeed of all, that knew him to be a *Gallio* that cares for none of these things, a man mindlesse of Religion, and otherwise vitious. This made *Abraham Bucholzer* a great *Divine* in *Germany*, to decline all *Theologicall conflicts*, because he saw many controversies stir'd up in the Church of Christ, by those who were not warmed with the least sparkle of Gods love; as is noted by the writer of his life. I know we cannot too much, too earnestly contend for truth, for saving truth's; but yet we may overstrive for truths lesse necessary; as Mr *Dod* observed, that many are hot about matters of ceremony, but altogether cold in matters of substance. 'Tis the great commendation of *Andrew Knopius* that he preacht at *Riga* the Doctrine of Christ painfully and faithfully; but he had a turbulent Colleague, one *Sylvester Tegetmeir*, who went furiously to worke to cast *Statues* out of the Churches, and remove *Tombstones* and *Monuments*; wherein *Luther* writes gravely to that

Justif. faith;  
Sect. 1. c. 1. §.  
p. 283.

Life of Guzman, p. 10.  
Acts 18. 17.

Melch Adam.  
Vn. Theol. p.  
558.

Briefe Tract of  
zeale, p. 89.

D Cytira. Sax.  
o. 12. l. 10.

Metc. Adam. in  
vita Luth. p.  
123.

Luth. Tom. 2.  
Epist.

Col. 3. 18.  
μηδεν υψους κα-  
ταλαβασιν.

Numb. 11. 28.  
Luk. 9. 54.

City, That Christian piety consists in true faith, in sincere love to our neighbours, &c. and not only in the abolishing of humane and external rites, which may be tolerated without impiety and scandal. And *Luther* alwayes shewed this temper, being offended with the busie humour of *Carlostadius* and his doings at *Wittenburg*, for when he return'd after his retirement, and saw what worke he had made there in his absence; he took occasion in his Sermons every day, to shew what he liked, and what he disallowed in those alterations that were made, and blames them for many things, not that they had done wickedly, but not in order: and as himself writes in one of his Epistles, It displeased me that *Carlostadius* laboured only in Ceremonies and outward circumstances, neglecting in the meane while true Christian doctrine; for by his vaine manner of preaching, he brought the people to that passe, that they thought themselves Christians only if they refused confession, broke down Images, &c.

4. There is another deceit about this zeale and earnestnesse for opinion: when oftentimes the zeale is not so much for the opinion it self, as for the reputation of the holder of it. Hence it is that there is so much violence, saltnesse and censuring among people, that will like nothing in them, that hold not with them in all things; such as the *Apostle* speaks of, being opinionative, would Lord it over other mens faith, and would καταβασιν, become mederators in other mens tenents, being vainely puffed up in their fleshy mind, or, rashly puffed up, as the *Geneva* translates it; or, causelessly puffed up, as our old *English Bible*; being in love with their own light, which they follow and boast of against all. There may be much of self mixed in zeale, as it seems there was in *Josuah*, by *Moses* mild reproving of his envy toward *Eldad* and *Medad* who prophesied in the Campe. And *Christ* found it out and rebuked it in his own Disciples; *ye know not*, said he, *what spirit ye are of*. They pretended a tendernesse of the disrespect shewed unto *Christ*, but it seems they were alto but too much sensible that they were in his company, and shared of the rudenesse of those villagers. I will not search too narrowly into it, what was the fault that *Christ* spied in them, seeing it is not plainly revealed. But in others, I can make the observation good by instances, that men may seeme zealous for God, when it is their own injurie



injurie that stirres them. When *S<sup>t</sup> Robert Mortimer* an excommunicate person intruded himselfe into a *Proceſſion* at *Canterbury*, *Alan* the *Prior* of *Chriſt-church* informed the *Arch-Biſhop* of it once and again; but when he ſaw he cognized at it, himſelf with ſtrong hand caſt the excommunicate perſon out of the Church. Who would not take this to be pure zeale after the eſteem of thoſe times? but peruſe the *Record*, and ſomewhat of ſelf may be diſcerned in this fact; *Mortimer* was excommunicate for withholding a *paſture* from the Church belonging to *Depeham* a *Manor* of theirs. So that the being ſo nearly concerned in his profits, we know not what to ſay of his zeale.

Ms. Lib. Eccl.  
Chriſti canuar.  
ad an. 1181.

What ſhall we ſay of ſome that are very loud againſt corruptions? I will deliver my ſelf in reverend *M<sup>r</sup> Dods* words, The *Browniſts* are ready to burſt their bowells with crying out againſt all diſorders abroad, and yet never reforme their own ſoules at home. And he tells us in the place that I have noted in the Margin, of ſome woſull experiences, of ſuch who were zealous till they had what they expected, and then grew worldly and ſowed up their lipps. And in another page, of many preachers who were zealous while they wanted livings. It is not likely that *D<sup>r</sup> Aylmer* after he came to be *Biſhop* of *London* was of the ſame mind of which he was when he wrote; Come off ye *Biſhops*, away with your ſuperfluities, yeild up your thouſands, be content with your hundreds. He himſelf would ſometimes confeſſe to his familiar friends that he had been of another ſtrain in his youth, and would answer them in the words of *S<sup>t</sup> Paul*, *Cum eſſem parvulus ſapibam ut parvulus*.

Briefe Tract  
of zeale, p. 88.

p. 100.

Mr Elmer, his  
Harborough  
for faithfull.

Ms. Addit. by  
Sir Is. Harr.  
in life of Eleaz.

See Turk. Hiſt.  
p. 41.

There are others that are zealous in reproving to get themſelves a name. It muſt be taken notice of that they dare ſpeake; whereas they might more eaſily admoniſh in private, more ſeaſonably, and with better ſucceſſe. There was a *Phariſee*, one *Eleazar*, right of this humour; who when *Hircanus* the Prince and high-Prieſt (a great Patron of that Sect) wiſht them to deale friendly and freely with him if at any time they ſaw any thing amiſſe in him; he preſently replied with much perulancie; *Reſigne your Prieſthood and be content with the Dukedom, for your Mother was a bond-woman*. It was a falſe and unreaſonable ſlander, and loſt the wiſhed effect, for this petulant zeale wrought much miſchief to the forward

Joſeph. Antiq.  
l. 13. c. 18.



forward hypocrite and the whole sect of Pharise's.

Amos 7. 12, 13.

Their zeale is also much like this, who are earnest in the *Pulpit* against the sins of the *absent*; who in plain country Congregations cry out against the pride of the times, and in the obscure Churches of Country villages inveigh against the misgovernments and errors of the State. 'Tis fit that these things be spoken against, when a people are to be undeceived, but it must be in the *Kings Court*, especially in the *Kings Chappell*; but if *Amaziah* the Court Chaplain, make the *Chappell* a *Sanctuary* (as the Hebrew also signifies) and suffer not plain-dealing, truth-telling *Amos* to preach there; yet why should he send him to flee into other places and preach there? In other places a Prophet may mourne for and lament the sins of the Magistrate unto God; but it would be no true born zeale to fill the people with his declamations, unlesse as I said it be needfull to undeceive the people.

Theod. Hist. l. 2.  
c. 24.

There are yet others that are zealous and cry out against the faults of strangers, enemies, or men of another opinion, but cannot or will not see and find the same defects in their friends or men of their own party. They preferre their own Sect though unworthy; and advance them to places; Thus *Leontius* Bishop of *Antioch* of the *Aetian Sect*, but a notable dissembler of the Orthodox faith, was discovered by his slighting of the sound, and his frequent curtesies towards the *Arrians*. yea he conferred orders upon one *Stephen* and *Placitus*, men that way addicted, though they were known otherwise to be of dissolute lives. Much after the same manner *Eudoxius* of *Constantinople*, who was of the same graine, shewed his spirit he was of by his cold and slow proceeding in censures against such as were *Heterodox*; and convented before him for the same cause, as appeared in the case of *Eunomius* who was accused by the Citizens of *Cyzicum*, as it is related in *Theodoret's Ecclesiasticall History*.

Lib. 2. c. 29.

There are some that doe condemn those of heresie, that have the least jarre with them in opinion, though concerning matters of greater difficultie then consequence; and if any there be that joyn not with them in their vociferations, they censure him presently to be backward in Religion and to comply with the adversary; thus as he that observes the due time in *singing* shall be censured to be *immusical* and the authour of discord, because his *tone* differs from  
all

all the rest, who all sing out of tune; so, he must either be mad with mad-men, or passe in their verdict for the only mad-man among them. If a man comply with some men, he may vent any thing, even the very lees of heresie and blasphemie, all goes down with them; but the most seasoned and moderate discourses of others, though delivered with the spirit of meeknesse and with much sinceritie and judgment, is yet distastd by them.

Adde to these those enforced and *histrionicall* clamours against the times, by some who like hired mourners are lowder in lamentation then the very friends of the deceased, who haply can scarce goe for griefe. It may be some whose very souls bleed in the sense of the publick corruptions, cannot make such *tragicall exclamations* as are hired orators, and would little lay it to heart whatsoever should become either of Peace or Truth. I have oft thought that such like men have done the greatest dis-service to our pretent Parliament.

Besides, some hypocrites may complain much of the *evill times*, when it may be they are sensible only of their *own evils*. Like the *Maids in Homer*, that wept together with *Briseid*, as if it had been for *Patroclus* who was slain, when it was for their own friends that were kild. 'Tis a notable discourse to this purpose which *Lipsius* faignes between himself and *Langius*, and which will serve for a full discoverie of this kind of hypocrisie. *Lipsius* lamented to his friend the calamities of *Belgia*, and how nearly he was touched with him. But are you in earnest said *Langius*, for many cloake their private grife under the publike. Oh 'tis for my Countries sake only, said *Lipsius*, for my Countries sake that I am grieved. *Langius* a little shaking his head, examine thy self well, said he. If thou beest sincere in it, I am sure few are so. Most are like *Polus* the *Stage-player*, who when he was to act a weeping part, wept indeed over the ashes of his own son. When a Town is on fire all are busie to quench it, but 'tis their own private houses that their care is for. Thou art troubled that *Belgia* is wasted with Warre: yet if thou hearest of a cruell warre in the *Indies*, thou art not troubled. If thy sorrow were for publike calamity, thou wouldst be moved for that; but now thy trouble is that it is in *Belgia*, that is, because it is neare thee, and thou art concerned in it. Tell me, if thou couldst be assured and put out of all doubt, that

M

thy

Hom. Iliad. 29.

Πάτροκλον

πνέοντι.

Vide inter A-

dagia Iunij.

Cens. 6. ad 57.

Lips. de con-

stant. l. 1 c. 8.

thy house and money and all thy estate should be safe in the generall losse and vastation; wouldst thou yet grieve? What you would doe I know not; but many in such a case would feed their eyes with delight in others calamities. At leastwise his grieve that stands safe upon the shoare and sees a shipwrack, is nothing to his that hath lost his goods in the wreake and is himself struggling with the waves. There is one other particular which I will yet instance, the pretended *zeale* that some have for *Reformation*, when with all their hearts they could be content that nothing were reformed. *Luther* found this in the *Pope*, when he appointed a *consultation* of some *Cardinals* about a reformation, at that time that there was much talk of a *generall Councell* to be held. *Luther* wrote a little book upon that occasion in the *Dutch-tounge*, and prefixed a *picture* before it, the *Pope* sitting upon an high throne, some *Cardinals* were *pictured* about him, who with *fox-tailes* tyed to long poles; went *sweeping* up and down. And in truth, that pretence proved but a *fox-trick*, for the *Reformation* vanished into smoake.

I have been the longer about the examination of this grace, because there is none so much and so ordinarily counterfeited: for though some errors of zeale shew themselves in such as are not otherwise ill affected but want knowledge, and are well meaning but ignorant, like the *Batts* that convert the *Chrystallin humour* of the eye to make large wings, and so fly and flutter abroad, but are blind, and in others that have good affection, but have not digested things thoroughly, in whom there may be a sick-heate, according to the *Physitians*, who make that *sweat* which is before *concoction* to be *Symptomaticall*: Yet of many we cannot otherwise conceive, that they serve their unworthy ends and designs by their pretence of zeale. And so much for the sixth Symptom of *hypocrisie* from their seeming graces.

Melch. Adam.  
in vita Luth.  
p. 148.

To Pernel. de  
Febr. lib. 1. 4. c.  
190.

## CHAP. XXI.

## 7. The Symptome of Hypocrisie, in respect of Temptations. Strong temptations discover the Inclination.

Hypocrites  
discovered, by  
strong Temp-  
tations.

7. BECAUSE we are oftentimes deceived in men, who carry it fairly, having no occasion to make them discover themselves; I will offer this *observation* briefly, That an hypocrite is not able to resist a *strong temptation*. The influence and seasoning of his *education* may carry him on a great way and a great while, that he may act the *temperate* man, the *devout* man, notably for some respects that he hath, till some stronger occasion take him off. We have known some that for a moneth, for half a yeare, for a yeare, or it may be a longer time, have been restrained by the prison of good societie, and other regards, but at length could hold no longer, but have broken loose and flown out into all disorder. 'Tis a witty and pleasant *Fable* that *Lucian* hath of an *Egyptian King*, who caused some *Apes* when they were young to dance and keep their postures with much art, these he would put into *rich-coates*, and have them in some great presence to dance to the admiration of such as knew them not, what little sort of active nimble men the *King* had got; and of such as knew them, that they should be trained up to so manlike and handsom a deportment; but a fittle fellow that was once admitted to see them, brought with him and took out of his bosome an handfull of *Nutts*, which he threw among them; they perceiving that which they naturally loved, presently left off their dance, fell to scrambling, tore one anothers rich coates, and to the derision of the beholders who formerly admired them, they shewed themselves to be right *Apes*, though they had been cloathed, and taught their postures like to men. Throw in the nutts among hypocrites, and you shall soon discern what they are. They may act it handsomely while no better trade is open for them; and that they find religious correspondencie to be their *thriving way*, their best gaine. But let some stronger love besiege them, they run out unto it, forget their parts, and

make sport, or rather cause griefe in the godly minded that were deceived in them. 'Tis so in others too, that are men of smooth behaviour, and no harme to be discerned by them; but being *Guns* full charged with the powder of rancarous malice, and the bullets of a sharpe, imbittered and boysterous spirit, and hard rammed with habituated resolution, *discharg* upon you with much violence, as soon as the fire comes to them: Let there be but a tentation, and ye shall see what is within them.

## CHAP. XXII.

8. *The Symptom's of Hypocrisie in respect of Judgements. Insensiblenesse under Judgements.*

Hypocrites insensible under Judgements.

Jer. 5. 3.

2 King. 3. 13.

Jer. 44. 17, 18.

8. **T**Here are also Symptoms of hypocrisie, as men are under Judgments and behave themselves under them.

The hypocrite justifies himselfe under afflictions. He will not see the *Angel* comming against him in the *narrow way*. *Though he be consumed, hee refuses to receive correction, but makes his face harder then a rock.* When King *Jehoram* and the two Kings his Auxiliaries were brought into a straight, the Prophet *Elisha* labours to convince him of his sin, *Get thee to the Prophets of thy father, and to the Prophets of thy mother.* He meant to make him understand that the courses of his fathers house had brought him into these extremities. But *Jehoram* would not be perswaded that they were any other then the *Accidents of War*. *Nay, said he, for the Lord hath called these three Kings together to deliver them into the hand of Moab.* 'Tis a straight incident to such undertakings as these, and we are involv'd in it, and am I any more culpable then these other two? 'Tis an hard matter to make an hypocrite see his sin. There were some in the Prophet *Jeremies* time, who would not be brought to understand the true causes of the misery they suffered. It was not their burning incense unto the *frame of Heaven*, (an ordinary *Eastern* practise of Idolatry.) No, by no meanes, not that. They even quarrell the



the Prophet for touching upon that. There is still some other *Jonah* that shakes and beats the Ship. 'Tis somewhat else, 'tis not that. 'Tis the *Prelates* sinne, say the *multitude*; 'tis the disobedience of the *multitude*, say the *Prelates*: 'Tis one and other, 'tis the sinne of us all, we are all in the fault, say they that are sincerely humbled, and are ready to cry out with the Church, *Why doth man murmur, a man for the punishment of his sinnes, let us search and try our Wayes, and turne againe to the Lord, Let us lift up our heart With our hands unto God in the heavens, We have transgressed and rebelled.*

Lam. 3. 35, 40,  
41, 42.

There are others that when they feele or feare judgements, will make some shew of relenting; the sluggish Oxen will be made to draw by the pricking of the goad, and will suffer themselves at such a time to be beat, but they are *deceitfull bowes*, and the string soon slips again. They will speake words, like *profane Marriners* that fall to prayer in a storme, and make great vowes, but they sweare falsely in making a Covenant. In such cases very *Ahabs* will put on sack-cloth. They will seeke God and enquire early after God, and then, *He is their Rocke and their Redeemer*, and a many good words; but *they flatter him with their mouthes, and lye unto him with their tongues, their heart is not right with him.* You may see a lively example of this in the Prophet, *Ier. 34. 15, 16.* And there are many such, who like some *jades* will pace, if you keep a strict and certain hand upon them, but else they give over and shuffle in and out.

Hos 7. 16.

Hos 10. 4.

1 Kin. 21. 27.  
Psal. 78. 34, 35,  
36, 37.

There are some who goe beyond these, and speake as if they had hearkened to the voice of Gods rod; but here's the tryall; are they profited by the judgements that have been upon themselves or others. Doe they leave their pilfering, when themselves have been in jayle, and they have seen others led forth to execution? *Are there yet the treasures of wickednesse in the house of the wicked? that is, yet after the rod? Will God count them pure with the wicked ballances?* No, they are odious unto him, and he will make them sick in smiting them.

Mic. 6. 9.

Mic. 6. 10.

## CHAP. XXIII.

9. *The Symptome of Hypocrisie from the carriage towards company. Hypocrites comply with all tempers.*

Hypocrites are  
for all compa-  
nie.  
Plut. Paral. in  
vita Alcibi ex  
vers. Crusij, p.  
320. miz.

Mat. 14. 9.

In Synopsi Clem.  
Alex. Euseb.  
Cesar.

Epist. 89 ad  
Aug.

De Bapt. contr.  
Don. l. 2. c. 1, 2.

Αὐτὸς ἴστω  
πρὸς Ἐφῆας.  
Greg. Naz. ad  
Nem.

Cic. Orat. pro  
Celio mihi, fol.  
145. b.

9. **T**He Symptome of hypocrisie that I here consider, is, that the hypocrite complies with all company. You shall have his right character, if you take but *Plutarchs* description of *Alcibiades*; he had the art of winning upon men, so that he could frame himselfe to the studies and fashions of others, sooner and more frequently then the *Chameleon* can change her colours, onely they say he could not change at all to the *white*. Whether he lived among good or bad, he could imitate them, in *Lacedemon* austere and frugall; In *Ion* voluptuous and joviall, &c. This humour was in *Herod*, he would please his company, though he displeas'd his conscience. Nay there was too much of the remainders of it even in *S<sup>t</sup> Peter* and *Barnabas*, who shuffled somewhat strangely in the case of communicating with the *Gentiles*. I know it will not downe with some that *S<sup>t</sup> Peter* should deservedly be so charged. *Dorotheus* and some other of the *Ancients* to salve the matter, understand the place of another *Peter*; but that it was the Apostle, *S<sup>t</sup> Hierom* hath put it out of controversie. The greatest bickering is between him and *S<sup>t</sup> Augustine*, whether he were in a fault or no. *Hierom* excuseth him, and he is a strong advocate in any ones cause he undertakes; but *S<sup>t</sup> Augustine* in the opinion of most *Divines* hath prevailed. To me it had never been a controversie, or so much as a question, but for the difference of those two great men, because the Text is so cleare, *That he was to be blamed*. But to examine *S<sup>t</sup> Peters* fact no further, I am now dealing against those double faced *Mercuries* (as *S<sup>t</sup> Gregory Nazianzen* calls them) that looke either way, those that halt upon both feet; those that sit upon two stooles, as *Laberius* told *Cicero*, when he sought to please both *Pompey* and *Cesar*; or such as *Cicero* describes *Catiline* to be, "I thinke not (saith he in his *Oratio* on for *Marcus Celsus*) there was ever such a monster in the

" world,

“world, made up of such contrary and repugnant dispositions :  
 “At some times who more acceptable to worthy men ? At other  
 “times who more intimate with the wicked ? Sometimes no man  
 “a better Citizen, then he for the better side. Yet who now a bit-  
 “terer enemy to the City then he ? Who more drowned in plea-  
 “sures then he ? yer who more enduring in labours ? Who more  
 “covetous ? Who more liberall ? He can bend himselfe this way  
 “and that way, solemne with them that are grave, joviall with  
 “loose companions, &c. St John Harrington describes Dr Kitchin  
 Bishop of Landaffe, to be much such a man, that he could sing,  
*Cantate Domino canticum novum*, foure times in fourteen yeares,  
 and yet never sing out of tune. Alas, the Church hath alwayes  
 had such unsound halters in it. The name of *Ecebolius* is famou-  
 ly knowne to all men ; under *Constance* a zealous Christian, under  
*Julian* againe, a bitter Pagan, but when *Julian* was dead and  
 Christianity restored, he is a Christian again, an humble Christian  
 again, and fals under their feet and cries, *Tread upon me that am*  
*unfavourey salt*. Such an egregious Knave (if it may be lawfull  
 to call a Bishop) was *Timothy* Bishop of *Constantinople* under the  
 Emperour *Anastafius* the first, who when another Bishop was to  
 be ordained by him and refused his hands, because (saith he) thou  
 art an *Eutyrian* and rejectest the Councell of *Chalcedon*, Nay,  
 not I, said *Timothy*, *curst be he that rejectts it*. So he complied  
 with the Bishop. But it seemes he tooke too farre a leape, by pro-  
 fessing his Orthodoxy thus, he might displease the Emperours mo-  
 ther ; there was an Arch-deacon that stood by and heard him what  
 he said, and told the Emperour and his Mother of it. What must  
 the Arch-bishop now doe ; he is not ashamed to comply so farre  
 with the Emperour as to deny what he had said, and in his pre-  
 sence to bid an *Anathema* to whosoever should receive that Coun-  
 cell. *Peter Mongus* Bishop of *Alexandria*, was first an *Euty-*  
*chian*, then he professeth the Orthodox faith, loone after he damns  
 the Councell of *Chalcedon*, but after that againe writing to *Aca-*  
*cias* of *Constantinople* he approves it, and yet once again after all  
 this he damns it ; so that the Historian had reason to call him, a  
 Stage-player, a weather-cocke, a Time-server. The same Hi-  
 storian tels us of 500 Bishops and Church-men who under *Zeno*  
 the Emperour were Orthodox, but when *Basiliscus* the Usurper  
 cast

Socr. l. 3 c. 22

πατήσατε με τό  
 αλυσ τὸ αὐ-  
 ναύτητον.

Theod. Lect.  
 Collect. l. 2.

κόπον καὶ πα-  
 λμβολον καὶ  
 τοῖς καλῶν σὺν  
 διατημένον.  
 Euseb. Hist. l. 3.  
 c. 13. & l. 17. c.  
 22.

Evagr. l. 3. c. 5.

cast him out, they were *Eutychians* with him ; and when *Zeno* got the Empire again, they were his men, and return'd to the profession of the truth.

Fam Strada. de  
bellis Belg. l. 2.  
p. 109.

Lib. 4.

MS. Commen-  
tariolus de Cont.  
de Art. Lamb.  
Of Spalato; Ne  
diversum senti-  
entes nimium  
offenderet.  
Of Montague,  
Propter purita-  
torem undiq;  
strepentium cla-  
mores, nescio  
quomodo refuge-  
verit ad distin-  
ctionem. Forbes.  
de Iustif. l. 1. c. 3  
l. 2. c. 5.

To come downe to our own times , I should fill the paper too much, to relate the *Stephen Gardiners*, the *Edmund Bonners*, the *Pernes*, and I know not how many of these *Ecebolians*. But to instance in men of other quality. What shall we say of that Prince, who (if we believe *Strada*) was a *Roman Catholike* when he was with *Cesar*, but a *Protestant* when he was in *Belgia*. In another place, he tels us, that when a son was borne unto him, he caused him to be baptized after the *Romish* manner, to please *Margaret Dutches* of *Parma* the *Gouvernesse* of the *Provinces*, but to comply with the other party, he had *Protestant Princes*, the *Duke* of *Saxonie*, and the *Lantgrave* of *Hesse* to be *God-fathers*. But I must needs professe that I receive no testimonies from a *Jesu-ite*, but with some suspicion ; nor indeed from any men of a different party when they speake of others ; which makes me not easily to assent to what I find in a little *MS. Commentary*, about the controverſie concerning the *Lambeth Articles*, where there is some touch upon *D<sup>r</sup> Whitaker*, as if he had taken upon him the maintenance of *Geneva* doctrine, to comply with the friends of both his wives, one being the daughter of *Culverwell* a religious Merchant of *London*, the latter being the widow of *Dudley Fenner*. I doe the rather suspect this reflection, because I guesſe *D<sup>r</sup> Overall* was the authour of that *MS*, who though a reverend man, yet we know he went another way ; and I find that men are apt to censure the least dissenting from them, ( though they be men of the same side ) as a complying with the adverse party ; Thus *D<sup>r</sup> Forbes* of *Edinburgh* doth not spare to censure *Spalato* and even *Montague* himſelfe of complying with *Calvinisme*, in the points of *Iustification* and the *losse of grace*. But whatsoever become of these men, we have enough of examples, alas too too many, of these that are any thing for any company. Some *Professours* when they are among such as are *profane* will not sticke to game, drinke, sweare it may be, and revell among them, being ashamed to be bewrayed to be *Galileans*, or that their face is towards *Jerusalem*. Which is most base and unworthy in those that professe that they know and serve God. What (saith *S<sup>t</sup> Paul* ) doe I seeke to please men?

If

*If I yet pleased men I should not be the servant of Christ.* Which agrees with the observation of *Themistius* an *Ethnicke Philosopher*, recorded in the Ecclesiasticall History. "Such men as accommodate themselves to the Religion of their Prince, worship not God, but the King; and are like the river *Euripus*, whose course is now one way, and then it runnes the quite contrarie.

Gal. 1. 10.

Socr. l. 3 c. 1.

Cassiod. Hist.

Tripart. l. 4 c. 4.

I will adde under this head another Symptome. That sometimes those that are hypocrites doe accompany with such as are godly for by-ends; sometimes that they may be taken notice of, as *Marcian* the Heretick insinuated into the compay of *Polycarpus*, and have credit by them and with them. I received it from the mouth of a reverend Divine concerning famous Mr *John Bruen* of *Stapleford* in *Cheshire*, (though it be not set downe in the Relation of his life) that he was wont to say, *That hee knew his house made many Hypocrites.* Hee did shine in the Country, and brought much reputation to Religion, there was great resort to his house of Divines and good people, so that probably also others might bee carried by the fame of things, to preserve his acquaintance, and frame themselves to his course. And there may be another end, which Mr *Hildersham* notes, in his *Lectures* upon *John*; "That you shall have some will conferre with godly, learned Ministers, and be in their company, to get or catch somewhat from them to maintaine their lusts. Thus *Ahab* often sent for *Michajah*, and bid him speake truth; it would have done him more good to have laid hold upon somewhat from him then all the foure hundred Prophets else.

Iren. l. 3 c. 3.

Artb. Hildersh.

Lect. in Joh. 4.

13.

## CHAP. XXIV.

10. *The Symptoms of Hypocrisie, from the generall carriage. Hypocriticall Slanders. Prying Censoriousnesse.*

10. **T**He last kind of Symptomes that I propounded to consider, are such, as I had not particular titles to referre them unto,

N

but



Hypocrites  
Slanderers.  
Pro. 11. 9.

Mat. 23.

Luk. 11. 44.  
Cesar. dum  
Pompeij statu-  
as reportu suas  
statuit.

but as I looke upon the Hypocrite in his carriage and conversation in generall.

1. And here first I take notice of *Slanderers*, being warranted by *Salomon* to call such hypocrites, *An Hypocrite* (saith hee) *with his mouth destroyeth his neighbour*. But 'tis done many times with a lie and privie blow; as if he were grieved alas, and had a *Ladies hand*, and were loath to touch his reputation hardly, or any wayes hurt him. He makes a *sigh*, and an *Alas*, the prologue of his *calumnie*. *Vehementer doleo, quia vehementer diligo; atq; sic cum mæsto vultu, procedit maledictio*, as *S<sup>t</sup> Bernard* describes them. These are *vipers*, *Christ* calls hypocrites so, that have their poysonous teeth hid within their gums. Graves they are that appeare not, but men walke over them and perceive them not, till they slip and fall in, few men can scape the mouthes of these Sepulchers; or if they speake well at any time of others, 'tis but to advance themselves, as *Cicero* said when *Cæsar* erected the *Statues of Pompey*.

But those that I chiefly point at in this place, are that lying generation, who for some by-respects, making themselves party to a side, endeavour to uphold it by making the adverse side odious, by lies and slanders. Truly Religion never got any thing by lies, nor ever will doe. Let those *Romish Factors* be *Masters* of the *whetstone* for those many leud, disgracefull libels against *Luther*, *Calvin* and other worthies. But for shame let not any of us set up in that sorry trade. *Lying Pamphlets* doe strongly uphold that cause which they labour to weaken. Sure they are not our friends, who would seeme to helpe forward the *Reformation*, by loading the opposite party with senselesse and childish slanders. I am not become a *Proffor* for the *Papists*, I know their malice and cruelty, *Ireland* is a woefull testimony of it; yea there is bloodinesse even in their principles, and *Rome* is that Whore that is drunke with bloud; I confesse we have great reason to be very wary, and for my owne part I praise God for the prudent care of our great Senate to put us into a defence. But that which I aime at, is this, That those childish reports that have been scattered up and down in many places, make our Adversaries much sport at our credulous weaknesse, and confirme them, because they know themselves innocent in many of those things that are reported against them. We

have

have a saying, *That we may not belie the devill*; I am sure the *Papists* will count themselves little beholden to me for making such a comparison; but they deserve it: but yet as bad as they be, wee must all consider that wee must account to God for all that we charge upon them. The observation will hold in the cases of any others, as well as them. I will shew you only the face of one of these hypocrites, if the Story be not a false glosse. *Otho Paccius* a Lawyer, privately admonished *Philip* the *Lantgrave* of *Hesse*, to looke to himselfe, for he knew he said, that *Ferdinand* the Emperours brother, and *Brandenburge* and *George* of *Saxonie*, and some other *popish* Princes and *Bishops* had covenanted together to waste his and the *Saxon Electors* territories, and shew'd him a copy (as he pretended) of the Covenant, and promised to procure him the Originall. Whereupon the *Lantgrave* and the *Electors* (as they had good reason upon such and so credible a suggestion) provide themselves thoroughly and make ready for warre. And when all was in readinesse, they publish the cause of their arming and standing upon their guard, and disperse the copy of the pretended Covenant, and send unto the Princes and States therein named. But all the Princes cleare themselves, and make it appeare to be a malicious slander; but especially *George* of *Saxonie*, who was father in law to the *Lantgrave*, urges him to declare the authour of the report, or else he and the rest would believe it was devised by himselfe to put *Germany* into a combustion. The good *Lantgrave* (it seemes esteeming *Paccius* to be an honest man, and that out of his care of Religion he had related nothing but truth) refused to discover him, expecting still the originall draught. But when at length by the mediation of other Princes the businesse was brought to an hearing, *Paccius* is brought before them, convicted of forgery and slander, banished by the *Lantgrave*, and a few yeares after for another crime he lost his head. As this story delivers him, *Paccius* was a notable slanderous hypocrite, that had some ends of his own in all likelihood to work out by this report; if it were his owne slanderous invention, for it is only upon that supposition that I put his name into this list, which I note, because some are willing to excuse *Paccius*, that there was such a Covenant hatch'd, & that *Paccius* being a Counsellour to *George* of *Saxonie* knew of it; but was after suppress'd, so that *Paccius* could

10. Sleid. Com.  
ad an, 1528.

Possidon. in  
vita. Aug.

not come to get the *Originall* into his hands, nor make good proof of what he had reported. *S<sup>t</sup> Augustine* could not endure a *lander*, but would sharply reprove any such that came into his company. 'Tis said, he caused these two verses to be writ over his Table, that they might be still in the sight of him and his guests.

*Quisquis amat dictis absentum rodere vitam,  
Hanc mensam veritatem noverit esse sibi.*

Which I will English thus,

*Who so delights the absent to disgrace,*

*Let that man know that here he hath no place.*

And I wish that *S<sup>t</sup> Augustines* practise would be taken up by great ones, and by all, not to suffer the good names of men to be traduced and fed upon at their tables, but to bid them observe the verse or be gone.

Prying censoriousness.

Mat. 7. 1, 3, 4, 5.  
Ja. Camer. My-  
rotoec. 41 Rom.  
14. 4.

Vide Cypri. E-  
pist. 1. mibi. p. 8.  
2.

To Wilhel. Kir-  
chofij Farrago.

2. *Censoriousnesse* is a kin to *slander*, and one of the most speciall signes by which our *Saviour* directs us to know an Hypocrite. He will be meddling with the mote that is in his brothers eye. Let us consider the place, *Judge not that yee be not judged*. 'Tis not simply forbidden unto us to judge others, but a supercilious, severe damnatory, partiall judgement. *Why beholdest thou the mote* (the smaller and lesier error, the fault that like a *Mote* cannot be seene, but in the *Sunne-beames*, that cannot be devided, that is so light it may be blowne away) *in thy brotherse eye* (that is in thy brother) *but considerest not the beame* (the great, the evident notorious fault, the great sinne, that hath such a bulke, that it may be seen in the darke; so great that it may be devided, being *multiplex peccatum*, a sinne containing other sinnes in it, as a beame may be cut into many peeces; a sinne so great that it serves to the building up of wickednesse, so great that it cannot be blowne away, nay scarce haied and tugged forth) *that is in thine owne eye* (that is in thy selfe:) *Thou hypocrite first cast out the beame out of thine owne eye*. Yee shall hardly find the man that is not curious in other mens faults, blind in his owne. A *Cardinall* and the *Abbot of Fulda* were once travelling together towards *Ulma*, either of them were attended with 30. horse-men compleatly armed. *My Lord*, said the *Cardinall*, *doe you thinke S<sup>t</sup> Bennet who was the author of your order went thus attend:d.* The *Abbot* presently replied

replied upon him, and demanded if *S<sup>t</sup> Peter* ever rode in that state as his fatherhood did. Thus each of them was busie with one anothers eye. That Divine *Spaniard* as his Countrymen and others us'd to call him, in his pleasant but most usefull fiction, of the life of *Guzman*, makes his *Rogue* wittily discourse of the unconscionablenesse of the *Genowaies* and their prying in others lives, That when they are young and goe first to Schoole, they play away and lose their consciences, which the Master finding, he layes them up carefully in a chest, but because he hath the keeping of so many, and they mixed one with another, he gives to his Schollers when they goe away such consciences as come first to hand, which they take to be their own, but are indeed some bodies else. Whence it comes to passe that no man bearing his own conscience in his own bosome, every man lookes and pryces into that of another mans. I said before by way of prevention, that no man might object it unto me, that it is but a fiction, and so let it be; but there is a good morall of it; and we have need sometimes of these pleasant men to tell us the truth, that we may understand our selves the better. But the Spirit of God that can best discover things untous, tells us that this censoriousnesse ariseth out of self conceit, *They are a generation that are pure in their own eyes, though they be not washed from their filthinesse*; and out of pride, as it follows in that place in the next verse; *A generation, Oh how lofty are their eyes, and their eye-lids are lifted up*. The *Romish* orders of *Fryers*, among others are this lofty generation, that have a good conceit of themselves, but scarce of any else; which appeares by a Picture which the *Monks* of *Sconbuch* in the *Dukedome* of *Wittenburg* set up. They painted a great *Gally* floating upon the waves, upon which they set these words, *The holy Christian Church*, in the foredeck late only the *Pope*, *Cardinals*, and *Bishops*, upon the rowing seates late *Priests* and *Monks*, with their oares; but in the sea under the ship, were *Kings*, *Princes*, *Nobles*, *Merchants*, *Lay-men* of all sorts, to some few of whom some *Fryers* let down a cable and drew them up, the rest perisht. Their meaning was, that none are safe, or in the ship, but such as by their merits they help. These are some of the generation whose eye-lids are lifted up. But there are many more of this brood besides them; *Hypocriticall mockers in feasts*, as the *Psalm* speaks; *1 Gl. 3. 16.*

Life of *Guzman de Aljan*,  
par. 1. 3. c. 5.

*Ridentem dicere verum,  
quid vetat?*

*Pro. 30. 12, 13.*

*Willh. Bidembach. in libro  
cui Tit. Papatus abnegatus*



Mal. 3. 7.

2 Sam. 15. 15.

Ecclesi. 32. 17.  
ver. 15.

Joh. 3. 10, 11.

Pal. 135. 23,  
24.

Psal. 141. 5.

Mr. Harris, Sa-  
muels funer.  
Epist. to Lady  
Cope.Ms. Addit. to  
Goodwin. Cat. in  
Londasse.

men partiall to themselves, that put all their own faults in the bag that hangs behind out of sight; but they are never without matter against others; and are still complaining of the bad times, but will not be perswaded that themselves are the men that help to make them so, which offers unto us the observation of another Symptome; That hypocrites will not endure to be reprehended, they will not see that ought is amisse, *From the dayes of your Fathers ye are gone away from mine Ordinantes and have not kept them, Return unto me and I will returne unto you, saith the Lord of hosts. But ye said wherein shall we returne. Your words have been stout against me, saith the Lord, yet ye say, What have we spoken so much against thee? Saul the hypocrite played thus with the Samuel and even would have mockt God too; nothing was amisse with him, he had performed all the commandment: and after he was convinced by the lowing of the Oxen, and the blearing of the Sheepe, by the beasts noyse rather than the Prophets words; yet he is at it againe, in the 20<sup>th</sup>. verse, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me. So truly doe we find that of the Son of Syrach verified in Saul; A sinfull man will not be reprov'd, but findeth an excuse according to his Will: and ye shall find a little before, that this sinfull man which he speaks of, is the hypocrite who is offended at the Law; for as Christ speakes, he comes not to the light lest his deeds should be manifest: Such as are sincere, are of Davids mind, Search me O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me; or any way of paine and griefe. It would even trouble and disquiet me to doe amisse. And he is willing to let others search him also. Let the righteous smite me, it shall be a kindnesse, let him reprove me, it shall be an excellent oyle, which shall not breake my head. St Anthony Cope was of Davids mind, for as in his prayers with his family, he would shame himself most, in his confession of his own most speciall sins; so he would desire Ministers not to favour his corruptions, but to tell him and spare not. But the guilty hypocrite endures not this, they love not a searching minitery, plain dealing Sermons. St John Harrington reports of Bishop Goodwin, that preaching at an Assize before the Judges, of Dives and Lazarus, (as he was wont still to be sharp against the vices*

of



of the times, so in that Sermon among other things) he said, that though the Scripture had not exprest plainly, yet by his cloaths and his fare, he might be bold to affirm, that *Dives* was at the least a *Justice of peace*, and perhaps of *Oyer and Terminer*. This speech was so ill taken by some guilty consciences, that a great matter was enforced to be made of it, and that it was a dangerous and seditious speech. Reverend *Musculus* found this spirit in the *Anabaptists*. He was forced through poverty, when he first left the *Romish Church*, for his conscience, to hire himselfe with a *Taylor*, and wrought with him at his trade: This man he found to be an *Anabaptist*, a notable hypocrite, one that pretended much piety, but was no way answerable, but only a great talker. *Musculus* could not hold, but must needs reprove him, and among other things, finding that he was idle, and neglected his calling, he urged him with that of *Paul*, *He that will not worke let him not cate*. But the *Anabaptist* was too proud to receive a reproofe, and poore *Musculus* was thrust out of his doors.

*Adam in vita*  
*Musc. p. 375.*

And as in the matter of private reproofes, so the hypocrite cannot endure the severity of Church censures. *Aquila* the *Ancient Greek Translator of the Bible*, fell from *Christianity* to *Judaisme*, being angry at a sentence of excommunication against him. 'Tis a notable passage which was made known to the *Commissioners* in *Qu. Elizabeths* time, of one *W.* a Minister that was then very active in a private way for the setting up of discipline, yet when himself had given a great scandall and was proceeded against according to the wholesome severity of their own Orders, he brake out, and railed against *Mr Feild* and some other Ministers, and would not be held to those rules that himself had had an hand in composing. Upon such an occasion as this it was that *Santangelus* the *Lawyer of Burdeaux* fell out so foulely with the famous *Cameron. Stel-Camero*, and the rest of the Ministers of the *Protestant Church*, because he was convented before their *Synod* for some delinquencie.

*Dangerous positions, &c.*  
*Book. 3. ch. 18.*

*Cameron. Stel-Camero. Ep.*

I have now done with the *Symptomes*, haply more pulses might be felt and more *urines* viewed: but these shall serve, which may be of use to occasion in others a more full discovery and knowledge of this great disease and dangerous; which opens the way to the second Booke, in which I am first to consider the *Prognosticks*.

The



## The second BOOKE.

### CHAP. I.

*Prognosticks of hypocrisie. The first. It threatens the decay of gifts. The second. It prepares the way to Heresie.*



Have dwelt long upon the *examination* of the Hypocrite, and have admitted what *evidences* I could meet with against him, but his case is so intricate, that haply it may be necessary that a *Melius inquirendo* goe out against him. I have thus long been enquiring after him, and have told his *marks*, it may be he hath some other, but those will serve turne to make him known to such as meet him. I will now lay open the *bill* against him, and shew his vilenesse, basenesse, harmfulnesse, and the danger to which he is exposed; which is the next businesse according to the method I propounded, to speake of the *Prognosticks* of hypocrisie; which are *signes* also, but as the *Symptomes* are *signes* demonstrative that tell what is; these are *signes* that foretell what will befall.

1. Hypocrisie is a *prognostick* of the *decay of gifts*. It eates out a mans gifts, at least the spirit and liveness of them. Nothing hinders spirituall growth and flourishing more then that doth. *Sincerity* is a fat and yeilding soyle wherein all graces take root and grow prosperously. God is strong with the upright. *Nicodemus* though he were timorous was sincere, and came on miraculously. He was a weake and tender sprig when he was first planted, he grew in the shade, he came to *Iesus* by night. But he grew up,

Διαγνωστικὰ  
πρόγνωστικὰ.  
Fernel. de  
Symptom. l.  
3. c. 7.  
Hypocrisie  
prognosticates  
the decay of  
gifts.

up, and feared no scorplings, no frosts, no winds. This timorous disciple, becomes a confident professor. When Christ was despised of all, and hung upon the Crosse among thieves, he comes boldly, and begs the body of *Jesus*. But the hypocrite growes weaker and weaker, and loses all. *Boner* was once a good Preacher, but at last himself confessed he had lost his gift of preaching. Trembling *Sanders*, sincere *Sanders*, proves a brave glorious *Martyr*; but bold *Pendleton*, that presumptuous and bragging hypocrite becomes a base *Apostata*, and to save his fat carcase from frying at a stake which hee formerly vaunted of, hee carried a leane and starved soul to Hell, unlesse God gave him repentance afterwards, which is more then we find of him. So truly is that of the *Psalmist* verified, *A little that a righteous man hath, is better then the riches of many wicked.* That little encreaseth to a rich stock, for sincerity is a great improver; but that riches is blown away and comes to extreame poverty. The hypocrite is fit for no duty. He is a *cup* with an *hole* in the bottome, he can hold nothing, he is fit for no use, but to be lay'd by or thrown in a corner. An hypocrite cannot pray. He can speake *confession* and *petition*, and with good words too it may be; for words are the worke of invention, which he may still hold, God lets out these common grounds to wicked men, and they may till them: but he wants an *heart*, and 'tis the heart that prays. And prayer is the holding of acquaintance with God, to whom the hypocrite is a stranger; and the driving of a trade with God, who will not deale with hypocrites, or trust out any of his speciall graces to them.

2. Hypocrisie is a *prognostick* of *erroneous opinions*, yea boyled up to the *consistencie* of *Heresies*. They love not the truth, and therefore cannot keep it; it dwells and remains with those that affect it heartily. *I charge thee* (saith *S<sup>t</sup> Paul* to *Timothy*) *warre a good warfare holding faith and a good conscience*, they must be kept in company, he that holds not a good conscience cannot hold faith. Part with your uprightness and the truth will be gone too. As it follows in that place, *Which good conscience some having put away, concerning faith have made shipwrack*. He instanceth in *Hymeneus* and *Alexander*. *Hymeneus* is mentioned againe by *S<sup>t</sup> Paul* in his other Epistle to *Timothy*. It seems he was a Preacher full of ostentation, that regarded more the praise of his

Mr. Fox, AAs  
and Mon.

Psal. 37. 16.

Hypocrisie a  
prognostick of  
Heresie.

1 Tim. 1. 19.

2 Tim. 2. 14,  
16, 17.

wit

*Chrysost. in loc.*

*Acts 16. 33.*

*Baron. Annal.  
Tom. 1. ad an.  
57.*

*μὴ γὰρ αὐτοὶ  
ἐν ἐκλήσει αἱ ἡ  
ὡς ἡ ἀρετὴ*

*ἐν ὑμῖν καὶ τὸ πᾶν  
κατὰ τὴν ἰσχυρίαν*

*καὶ ἐκκλίσαι τὰ  
ἴδιον τὴν δι-*

*μῶν, Theoph.  
Eus. Hist. l. 5.*

*c. 17. l. 6. c. 31.  
Et alibi Epi-*

*phan. bar. 24.  
Functi Chron.*

*ad an. 141.  
Isa. 29. 13, 14.*

*Vide Abrah.  
Sculcti. Idem.*

*in Iesu. ad loc.*

*3 Thes. 2. 10,  
11.*

wit and subtilty, then the edification of the hearers. He was a striver about words to no profit, a profane and vaine babler, a man whose words did eate like a *Canker* or a *Gangrene*, as we may gather his character out of that *text*. With him he joyns *Philetus*. No wonder that such men should loose the faith; as they did in a main point, they denied the *resurrection*. They cast away the feare of judgement, and the expectation of immortall life. Of *Alexander*, if he were the Jew that we reade of in the *Acts* of the *Apostles*, as *Baronius* is of opinion, we find that he was once a forward man in the *Apostles* cause, and ventured himself for the appealing of the uproare against *Paul*, and allaying their fury, not that himself was any way accused, as *Theophylact* observes: But it seems he was not found, but right of *Hymeneus* his temper, a good speaker 'tis likely because the rest thrust him forward to try his *Oratory* with the *rabble*; but one whose ambitious eloquence, or I know not what else, carried him into *heresie*. If the reader consult *Eusebius* and *Epiphanius*, and others, he shall find this observation plentifully confirmed, That most *heresies* have had their birth, from foule lust, avarice, ambition, or some other unsound humour that have mattered such as have been otherwise the owners of good parts, as *Valentinus* was who fell into his *heresie* because he mist a *Bishoprick*, faith *Funccius*, whom God hath justly given over to blindness, as the Lord threatned it against hypocrites, in the Prophet *Isaiah*, *Forasmuch as this people draw neare me with their mouth, and with their lips doe honour me, but have removed their heart farre from me, Therefore I will adde to doe a marvellous work among this people, The wisdom of their wise men shall perish*. Which agrees with that of the *Apostle*, *Because they received not the love of the truth that they might be saved, for this cause God shall send them strong delusion that they should believe a lye*. He that hath already denied the power of Religion, will it be any wonder if he after deny the forme of it? He that will not leave his sin for his Religion sake, will easily be perswaded to leave his Religion for his sins sake. When once the conscience can swallow down wicked practises, it will digest wicked opinions; when once the Ship leaks, the lading is in danger both to sink or swimme together, neither is it possible that a pure faith can be preserved in an impure conscience, as Mr *Pemble* speakes in one of his wholsome

*Sermons.*



*Sermons.* Zanchy being to treat of the *Doltrine* of the *Trinity* which was so much nibbled at by so many of the old *hereticks*, begins with reckoning up the causes of heresies, and among others he placeth *Hypocrisie*, and sayes he could produce many examples of his own time, but spared them because they were living, hoping that God might give them repentance, to the acknowledging of the truth. And who is he that takes any notice of the progresse of truth, but hath observed some examples of the fearfull *Apostacie* and the doting errors into which some unsound men have fallen. I will only produce one. *Bernardinus Ochinus* made a faire shew in the Church, and was well thought of among good Divines; and was deare to *Bullinger*, but he was unsound as appeared. He first fell into the defense of *polygamie* in some dialogues which he publiht in *Italian*. The *Senate of Tigure* hereupon banisht him, and *Bullinger* denied him his commendatory Letters. He went to *Basil*, and after that into *Poland*, where he broached other heresies about the *holy Ghost*. After this he went into *Moravia*, and joyned himself unto the *Anabaptists* there, among whom he dyed inglorious.

The root of  
Apostacie, p.  
penult.

Zanch. de Tri-  
bun. Elohim.  
Tom. 1. mibi  
p. 380.

Vita Bulling.  
p. 498.

## CHAP. II.

*Other prognosticks of hypocrisie. The third.*  
*Atheisme. The fourth. Hypocrisie works much*  
*mischiefe to the Church.*

3. **H**ypocrisie is a prognostick of *Atheisme*. They have both the same Originall. There is but a graduall difference between them. He that mocks God as the hypocrite doth, knows not nor acknowledges God, and is an *Atheist* in another dresse. He cares not for holinesse, and therefore when he hath his ends, he cares not for the shew of holinesse. Hence hypocrites breake forth ordinarily at length into loosenesse and profanenesse. And no wonder, seeing as the Apostle intimates, hypocrisie is attended with a teared conscience, *ἐν συνείδησει καυχιμένην*, 1 Tim. 4. 2. consciences hard and brawny, dull and without feeling, for

An Hypocrite  
in the way to  
Atheisme.



Dan, Heinf.  
exerc ad loc.

Beza in vita  
Calv.

Exercit. on  
Malach.  
p. 66.

Hypocrites are  
mischievous,  
Acts 10. 39.

*καυτηριζεν* is to seare with an hot iron : But it signifies also to cut off with searing as Chirurgions doe rotten members : and then the Apostle speakes of men that have no conscience left, men of no conscience at all, or men of stigmatized consciences, as *Heinfius* would have it, flagitious branded hypocrites, no wonder that they fall into all profanenesse. *Hierom Bolfec* who had been a *Carmelite* at *Paris*, cast off his *Cowle*, but kept his *Monkery*, and came to *Geneva* where he practised *physick*; where being of no esteem in that faculty, he would needs try what he could doe in *Divinity*, and vented some points which were strange and founded ill in the ears of that Church. *Calvin* first dealt mildly with him; but when all would not serve, the *Senate* expel'd him. At length he counterfeited great penitence, and desired to be reconciled and received back into *Geneva*; which they were enclined to doe; but in the mean time perceiving some troublesome times towards *Geneva*, he falls to the *Papists*, rayles bitterly against the *Protestant-Religion*, and ran into such profanenesse that he prostituted his own wife to the *Canons regular* of *Augustodunum*, in whose filthy stable he set up. I could fit this story with some others; but I have it in designe to undertake the *Atheist* in a particular *Treatise*, which promise I have once before intimated, and will performe, if God give opportunity and quiet times, the encouragement of study, and that I be not prevented by some abler pen, which I rather desire, as being a piece of work which though I have hung upon the warpe-wall, I despaire almost of putting it into the loome, as knowing my own want of skill to weave so fine and curious a peice.

4. Hypocrisie prognosticates much hurt to the Church. *St Paul* in his exhortation to the *Elders* at *Miletum*, speaking of such men, calls them grievous *Wolves*, I know this, that after my departure shall grievous *Wolves* enter in among you, not sparing the flock. He speakes of slye and hypocriticall seducers, who as open tyrants are called *wolves* in regard of their cruell forcible ravings, so these are said to be *wolves*, because of their craftinesse to get the prey. Some *Naturalists* say that *wolves* will cry like wounded men, that so they may deceive and call forth the *Shepherds*, and by that meanes steale an opportunity to invade the flock: and that they will come against the wind, that the doggs which

which tend the fold may not sent them. Nay there is yet a further craft then this. In some *Countries* where they goe together in great numbers to assaile a flock of sheep by night, they let one or two of their company in the *wind-side* of the fold as farre off, who by their *sent* may cause the *doggs* and *Shepheards* to observe them only, while the others doe enter and devour the flocke. It may be possible to raise the cry against one *Herésie*, that another may have opportunity to enter, to *sent out* and *hunt away* superstition, that while men are busie against that which is *odious*, *irreligion* and *profanenesse* may have opportunity to get ground. So cunning Souldiers are the *Deuill* and his *agents*, to make a false *Alarme* at the gate where they meane not to enter, that the other may be left naked. How fitly doth this agree with that which *S<sup>t</sup> Peter* speaks, *There shall be false teachers among you, who privily shall bring in damnable heresies.* And when they are got in, what harme, what mischief will they worke, how will their very *breath* infect? we reade of a *Wolfe* taken in a snare, which when a man went about to kill with an hunting speare, the *Wolfe* breathed in his face, and poysoned him so that he presently began to swell, and was hardly preserved alive. What is this but the *contagion* which the soule of the hearer receives, by the doctrine the breath of the seducers mouth? Yea *their word will eat as doth a canker.* They will eat out the very heart of Religion; and spread from one to another, so that an whole Church may be infected and poysoned by the opinions of one hypocrite among them, and as he saith,

*Uſq; malum latè ſolet immedicabile cancer.*

*Serpere, & illas vitiatas addere partes.*

Hence *S<sup>t</sup> Cyprian*, alluding to this Text, compares heresie unto the *pestilence* and *poyson*; and both he and *Gregory Nazianzen*, as it is here, to a *Canker*. *Nazianzen* also calls the bookes of *Hereticks*, the *egges of Aspes*. Therefore the *Nicene Councell* decreed the bookes of *Arrius* to be burnt; as of old the bookes of *Severus* the *Hereticke* were forbidden to be read under a great penalty. Wherein they went no farther then the wisdom of the very *Heathen* led them the way, and was thought worthy to be a law by *Plato*.

The mischief that may be wrought in the Church by one Hypocrite, may sufficiently appeare by one instance out of the Ecclesiastical

2 Pet. 2.1.

Joh. Alsted.  
Theol. Natur.  
par. 2. c. 18.  
P. 527.

2 Tim. 2.17.

Cyp. Ser. de lapsis.

Naz. Orat. de fide.  
Naz. Orat. de pace.  
Niceph. Hist. 1. 8. c. 18.  
Niceph. 1. 7. c. 9.  
Livi. Hist. Rom. 1. 10. Decad. 4.  
Plat. 4. 7. de legibus.

Sozom. l. 3. c. 1.  
Socrat. l. 1. c. 2.

sticall history. *Constantia* the widow of *Licinius* sister to the Emperour *Constantine the great*, entertained in her house a certaine *Presbyter*, who professed the *Orthodox Religion* for feare of *Constantine*, but was in secret an *Arrian*. *Eusebius* of *Nicomedia* and other *Bishops* of the *Arrian Sect* made use of this man to promote their cause by his sly dissimulation. At length *Constantia* dying, when on her death bed her brother the Emperour came to visit her, she obtained of him to entertaine that *Presbyter* into his Court. He soone grew into great credit and favour with *Constantine*, so that when he dyed he entrusted him with his last-will, whereby he had an opportunity to make himselfe gracious with *Constantius* the Emperours sonne and successour, and was not slow to improve the authority he had with him. He first corrupts one *Eusebius* an *Eunuch* the new Emperours chiefe *Chambelaine*, and by his meanes other *Courtiers*, and then the *Empresse*, and at length the Emperour himselfe, and by degrees brought him to be a Defender of *Arrianisme*, and a great persecuter of the truth, which his father had professed, and which himselfe had been brought up in. Nay, it seemes by the *Panegyrist* who wrought *Constantines* life, that he also though he fell not from the truth, yet received some blot<sup>a</sup> in his old age, being too much wrought upon by some lewd *Knaves*<sup>b</sup>, as the *Historian* calls them who counterfeited Religion, who perswaded him that the controversie with *Arrianus* was but a strife of words, and might be reconciled and admitted without disturbance of the Churches peace: by which subtilty they brought him too much to connive at the growing faction, which then had some footing in his Court.

Euseb. de vita  
Const. l. 4. c. 54.

<sup>a</sup> xxiij. Sec.  
<sup>b</sup> xxvj. Supes.

See Apostasie  
of last times.  
part. 2. p. 112.  
114.  
Pag. 116, 117,  
120, 122, 140,  
156.  
Vid. Dan. Ch. 1.  
Panstrat T. 3. l.  
16. c. 7.

It may be proved also out of *Story*; that even the *Apostasie* of the whole visible Church came in by the management of those, who either professed or doted upon monasticall hypocrisie. They were hypocrites, fainers and lyars, that obtruded upon the Church those practises, which the Apostle mentioneth, *1 Tim. 4. 1, 2.* as Mr Meade englisheth the Originall with the best congruity of construction, *Some shall revolt from the faith attending to erroneous spirits and doctrines of Demons, through the hypocrisie of lyars, forbidding to marry and commanding to abstaine from meates.* Mr Meade will satisfie the Reader concerning the hypocrisie of lyars. I. In lying Wonders, lyes of miracles; their forgery, illu-

on,

on, mis-application. 2. *Lying Legends*, fabulous legends of *Saints and Martyrs*. 3. *Their belying of the Ancients*; counterfeiting writings under their names: by all which means the Church came to be abused and much corrupted.

## CHAP. III.

*Other Prognosticks of Hypocrisie. The fift.  
Hypocrites loose their comfort. The sixth. Hy-  
pocrites loose their courage.*

5. **H**ypocrisie is a prognostick of the losse of comfort. *The hypocrites hope shall perish, his hope shall be cut off, his trust shall be a Spiders Webbe. Yea the tryumphing of the Wicked is short and the joy of the hypocrite, but for a moment.* There can be no feast within, when a man is conscious to himselfe of dallying with God. Integrity is that which furnisheth out the *sweet banquet* and *heavenly repast* of joy. In a great *festivall*, when the expectation was not lesse then the concourse, both very great. St Bernard having preached an eloquent Sermon, (as that heavenly tongue was able to speake beyond expectation) while the people admire and applaud, the *Abbot* walks sadly with a mind not ordinarily dejected. The next day he *preaches a lively Sermon* of profitable truth, plaine and without ornament. His good *Auditors* went away contented, but curious ones found not what to applaud; but he walkes chearfully, with a mind more then ordinarily pleasant. The people wonder that he should be sad when applauded, and when not, merry, but he returned this answer to some of his friends, *Heri Bernardum; hodie Jesum Christum, Yesterday I preached Bernard, but to day Jesu Christ.* He shall have most comfort that preaches Christ, and so shall he that lives to Christ, when a *Wolfe*, whose conscience tels him he served the *King his Master* better then God, and more faithfully, shall languish away in discontent. As it was with *Tecelius* who died sick of a *sullen*, when a *Courrier* of the *Popes* frowned upon him, poore man he had nothing to hold up his heart, though *Luther* to whom he

Hypocrites  
loose comfort.  
Job 8. 13, 14.  
Job 20. 5.

Gislebert, in  
vita S. Bernh.

Acts and Mon.  
in life Wolf.

Tom. 1. ep. Luth.



Jo. Wolf. *Let  
memor. To. 2. ad  
an. 1547.*

Andr Hender.  
*in Spec. Histor.  
ali.*

P. Clarron of  
*Wisd. 1. 3. c. 10  
v. 7.*

Hypocrites  
loose their  
courage.

Job 31. 35, 36.

he had been a bitter adversary commiserated him, and wrote comfortably to him. We have many lamentable examples of the horrible despair into which such men have fallen that walked not according to their light. *Wolfius* tells us of one *John Hofmeister* that fell suddenly sicke in his *Inne*, as he was travelling towards *Auspurge* in *Germany*, and grew to that horror, that they were faine to bind him in his bed with chaines, where he roared out, *That he was for ever cast from before the face of God, and could receive no comfort by the promises remembred unto him, and all this, because he had wounded his conscience.* We read of the like horrors that seized upon one *Tho. Blaer* a great Councellour in *Scotland*, who as he confessed, had pretended Religion, but only together wealth. But above all most fearefull was the case of *Francis Spira*, a Story so well knowne, that I shall not need to relate. It may be all hypocrites are not thus terrified, haply some may be cauterized; however they cannot have those sweet and heavenly comforts that the sincere humble soule is refreshed with; but are accompanied with some kind of pain and disquietnesse all their time for feare of being discovered; There cannot be pleasure in so much pains as they must be at to counterfeit and live under a Canopy.

6. Hypocrisie prognosticates the decay of courage. It is *Salomons* observation, *The wicked flee when no man pursueth, but the righteous are bold as a Lion.* How are the self-guilty startled at a Petition or Articles of Accusation, how doe they feare the tribunall of a Judge! How doe they tremble at the very apprehension of a *Parliament-barre*? The innocent dare appeare in any presence, and dare stand to, and maintaine all their actions; yea *Job* did dare to appeare before God himselfe in the matters that he stood accused of. *Behold my desire is that the Almighty would answer me, and that mine adversary had written a booke, surely I would take it upon my shoulder (it should be no great burthen to me, nor would I goe about to hide it under mine arme) I would binde it as a crowne to me; (I would weare their accusations upon my forehead without shame) I would declare unto God the number of my steps; (I would not conceale any thing, but even prevent their accusation by ripping up my whole life) as a Prince would I go neare unto God (with an undaunted courage, not trembling as* Delinquent.



Delinquent.) But as the Prophet speakes, *The sinners in Si-  
on are afraid, fearefullnesse surprizeth the hypocrites.* Let  
us view the upright and the hypocrite in parallel, and see the  
difference of their spirits. The righteous how are they bold  
as Lions? One *Andreas Proles* a godly aged Divine some-  
what before *Luthers* time, taught many points foundly, accor-  
ding to his light then. He was called to a *Synod* held at *Mil-  
lain* and after in the *Lateran*, where opposing a *Proposi-  
tion* of the Pope about burdening the Church with a *new holy-  
day*; hee was brought into much danger, and escaping from  
*Rome* very narrowly, he bought him *Bow* and *Weapons*. But as  
he was riding he began to bethinke himselfe, that the cause was not  
his, but Gods, and not to be maintain'd with *Sword* and *Bow*,  
and if it were, yet what should such a decrepit old man doe with  
*Weapons*. Hereupon hee threw away his weapons, committed  
himselfe, his cause and his journey to God; and soone after died  
peaceably in his bed. This *bravenesse* of spirit appeared also in  
*Wolfgangus Musculus*, he had many enemies, because of his for-  
faking of Popery. But his resolution was discovered by an acci-  
dent rather pleasant then dangerous. There was a *Noble-man*  
one *Reinard a Rotenburg* that much loved him, and was very ten-  
der of his safety, who knowing that he was gone abroad (as his  
use was) into a village to preach, he disguising himselfe, because  
he would not be knowne, and taking many of his horse-men with  
him, came rushing in at the Church doore, and in a threatening  
manner bids him come out of the Pulpit. *Musculus* thinking they  
had been the servants of a *Popish Bishop*, who was his violent per-  
secutour, desired he might have leave to finish his *Sermon*, and then  
he would goe whithersoever they would carry him; and so he went  
on so readily that he shewed no signe of feare, but in conclusion he  
exhorted them to *constancie* in the faith, and with all to helpe him  
by their prayers, who was now (as he thought) in the enemies  
mouth. When *Sermon* was done, the *Nobleman* discovers him-  
selfe, takes him in his armes, admires his courage, tels him he did  
it to try his spirit, and withall to warne him how easily he might be  
endangered. See here the courage that grew out of sincerity. But  
on the other side, how doe the wicked feare where no feare is. *Saul*  
that dissembled with *David*, how causlessly doth he tremble; when

Isai. 33. 14.

*Illyr. Catal. Tes.  
verit. l. 19.  
Nat. Dress. in  
Millenar. 6.  
Hennigus Au-  
gustinian. impor-  
ta Culi.*

*Abrah. Musc.  
in narrat. de ubi  
te patri.*

1 Sam. 18. 14.

he saw that *David* behaved himselfe wisely, he was afraid of him, But he had no reason for it, but his owne selfe-accusing heart. *Tecelius* that I mentioned but even now, as he lost his comfort, so his courage too ; when the Popish party saw that the preaching of *Merit* and carrying abroad *Indulgences* had raised such a tumult that they were not able to quiet againe, it seem'd fit to the Court of *Rave* somewhat to decline the odium of the businesse, and lay it upon others. *Charles Militius* a Knight an officer in the Popes Court is sent into *Germany*, where he calls *Tecelius* the Pardoners before him, takes up the poore Fryar roundly, rates him as the anthour of the whole Tragedie, layes all the blame of the mischief upon his backe, and so broke the heart of the poore man that hee had not the courage to defend himselfe, and reply (as hee might have done) that all hee did was by speciall Commission from the Pope, but his heart fail'd him, hee sunke under the burden and pined away miserably, till hee dyed ; as Doctor *Shaw* also did after his glozing Sermon to claw *Richard* the Usurper, as wee reade in our owne Chronicles. Thus the Hypocrite hath nothing left to sustaine him, when his leggs grow faint ; nothing to cover him, when the Cloud breakes upon him. Yea before any actuall trouble, he makes feares to himselfe, and trembles at every motion : Like that Gentle-man that the Lord *Montaign* and his Brother met with in their Travels, who being of a contrarie Faction, but dissembling it, and putting a good face upon the matter all the way that hee rode with them, was yet notwithstanding all his counterfeiting discovered unto them by his often trembling. Whereas the sincere may march ever with his head aloft, with face and heart open, as he speakes.

Sir Tho. More  
in life of K.  
Edw. 5.

Montaign. Es.  
sayes l. 3. c. 5.

Mont. l. 3. c. 1.

## CHAP. IV.

*Another Prognosticke. The seventh. The first part of it. The Hypocrite hated of men, bad and good.*

7. **H**ypocrisie is a prognosticke of hatred both from God and man. It is odious to both.

1. Hypocrisie is odious unto other men. 1. Even to Heathen men, wicked men, yea to hypocrites themselves. When the *Cynick Philosopher* saw one that he knew to be a coward weare a *Lions skin*, he cried out against him, as if he had dishonour'd vertue it selfe by presuming to weare her livery. Reason will teach a man thus much without any farther light. *Solon* was a meer *Ethnicke*, but what a detestation doth he expresse against dissimulation, for when *Thespis* the *Tragedian* first brought into *Athens* the use of *Stage-plays*, and acted some *dissimulations*, *Solon* calls him, and asks if he were not ashamed to bring forth such stuffe before the people; when *Thespis* answered such things might be spoken and done in *play*: The old man striking his staffe angrily upon the ground, *But shortly*, said he, *those lyes which we laugh at in play will be brought into use in our contracts and serious affaires.* But most remarkably doth this appeare in that famous and well knowne instance of *Constantinus* father to the great *Constantine*, who being no Christian himselfe, yet accounted those most odious that were not sound Christians. The Story is related both by *Eusebius* and *Sozomen*, one of them calls it an *incredible and very admirable fact*. He made this tryall of his Courtiers, that such Christians among them that would sacrifice to his idols, should continue with him and enjoy their honours and offices, otherwise they should be banish'd his presence and the Court. Some resolved to forsake all, and to loose their places; but many complied with the conditions he propounded, and preferred their offices before their *Christianitie*. But then he discovering himselfe, commended the sincere, though in profession differing from himselfe; but the others, the base hypocrites who had deserted their faith for

Hypocrites hated of evill men.

*Non tu desinet virtutis stragula pudesacere.*

*Plut. Parall. in vita Solon. To 1. mibi. p. 114 D.*

*Euseb. de vita Const. l. i. c. 11. Sozom. Hist. l. i. c. 6. παρὰ δὲ τῶν ἀποστόλων καὶ τῶν ἐκκλησιαστικῶν τῶν ἁγίων.*

Tit Liv. l. 1.  
Dec. 5.

Melch. Adam  
in vita Bulling.  
p. 498.

Hypocrites ha-  
ted of good  
men.  
Psal. 101. 6, 7.

A. G. 16. 15.

A. G. 5.  
A. G. 8.

Socrat. Hist. l. 4.  
c. 29.

him, he deserts them, and banishes them the Court, telling them they would not be true to him that had been false with God. The Reader may find in the *Roman History* to this purpose, how much the *Senate* condemned the dealing of one of their own order, who gave them an account at his returne, how he had entertained *Perseus of Macedon* under pretext of peace, and had fed him with faire words. I might be plentifull in other examples, that the light of nature hath dictated to the soules of Infidels to hate all manner of deceit. I might adde also some instances of this loathsomeneffe of hypocrisie in the eyes of the very enemies of the truth; I will content my selfe with one, of the *Cardinall of Lorraine* a bitter enemy to *Geneva* and the *Reformed Churches*, who yet when that hypocrite *Bernard Ochinus* meeting him, began balely to insinuate into him, and to offer his service to write against the *Reformed Churches*, he slighted him and gave him cold entertainment.

2. If hypocrisie be thus odious even to evill men, no wonder that it appeares loathsome to such as are good and godly. *David* professeth he could not endure an hypocrite in his sight, or to be in his house. *Mine eyes* (saith he) *shall be upon the faithfull in the land, that they may dwell with me, he that walketh perfect in the way he shall serve me: He that worketh deceit shall not dwell within my house, he that telleth lyes shall not tarry in my sight.* *David* would not suffer hypocrites to come into his house, The *Apostles* it seemes would not come into an hypocrites house, if they knew or suspected him to be such. Me thinkes we may gather it from that speech of *Lydia the Shop-keeper*, but an excellent woman, she besought the *Apostles*, saying, *If yee have judged me to be faithfull to the Lord, come into my house and abide there.* She constrained them; but it was surely because they judged her faithfull, else they would not have been her guests; for what the *Apostolicall spirit* was appeares plainly enough in the cases of *Ananias* and *Saphira*, and of *Simon Magus*. We shall see the same spirit of indignation against the unsound in other godly men. I will produce testimony out of the ancient and moderne story. In the *ancient Church* we reade, that a people of the *Saracens* being newly converted to Christianity, *Mavia* their *Queene* desired one *Moses*, a man of an *Heremiticall life*, but of remarkable holinesse to be *Bishop* of them. He being brought out of the *Desert*, but

but very unwillingly to *Alexandria* to be ordain'd, he would not suffer *Lucius* the Bishop there so much as to lay his hands upon him, and said openly, *I am unworthy of this office, but if I be forced to take it I will not endure Bishop Lucius to conferre Orders upon me.* *Lucius* being much moved told him, that he being but a new convert ought of him to be instructed in the right faith. "But *Moses* answered him roundly, 'twas true he profest himselfe a Christian Bishop, but shewed himself no Christian by his persecuting and banishing the Orthodox; and that he talkt of faith, "but for his part he would have faith that might be seene rather "then heard. *Sozomen* relates his words somewhat larger. As for these latter times, in which I suppose there have been many experiments of that same zeale and indignation against the untound; among others *Calvin* is a pertinent example, in regard of his sharp fightednesse and resolute opposing of a notable hypocrite, a kind of wandering fellow that came to *Geneva*, where he pretended much sanctity of life, and was cried up by many as a great holy man, as we find the passage in *Beza's* relation of his life.

μετ' ἑνα ἔχον  
τ' ἀπιδέξιν τὰ  
τοῖς ὁδοῦ-  
μοις ἐγούμενα,  
ὡς ἀποδίδωμεν  
βαρύνει.  
Socrat.  
Sozom. l. 6.  
c. 38.

## CHAP. V.

*The seventh prognostick. The other part of it.*  
*Hypocrites very odious to God.*

2. **W**E have seen how odious hypocrisie is unto men, it is more odious and hatefull unto God. Though he beare much with them that are sincere, as the husband doth with the frowardnesse and peevish humours of his wife whom he knows to be chaste and faithfull to him, yet he will not endure the slye and flattering insinuations of a false and an adulterous wanton. Sinceritie hides many imperfections, it is the girdle of truth, which like the Souldiers broad and studded belt covers all the chinks and unseemly joyntings in the armor: but God sees all that is unsightly in the hypocrite, he hath no girdle, no belt to cover them. The sincere is perfect, as the troopes of *Zebulon* that came to *David* are described to be, being not of an heart and an heart; but the

Hypocrites ha-  
ted of God.

Ephes. 5. 14.

Psal 119. 13.



Hab. 1. 13.

Mat. 5. 8.

Plal. 73. 1.

Ezek. 24. 12.

Mat. 6. 22.

Ier. 3. 10.

Isa. 32. 6.

Ier. 23. 11.

Sept. ἐμελί-  
νισαν, Polluti  
sunt.

נִפְלִי

Ier. 23. 15.

μολυσμὸς.

νέφος. Nubes,

νεφέλας, Ne-

bulosus, hinc

Nubilo Hebr.

Canaph, vela-

tum est, nubilus

est. Hence

some derive

our english,

A Knave.

Isa. 57. 3.

Mit. 12. 39.

Putrida takes

hypocrisis.

Bern.

I. Abern, Phy-

sick for soul,

c. 12.

Prov. 10. 10.

Elihu. 1. 1. c.

37.

hypocrite is an imperfect creature, and how then can the perfect God but abhorre him? Yea how can he but abhorre him, who is so directly contrary to his nature: for, God is pure; he *blesseth the pure*; he is good unto the pure; but the hypocrite is adulterate and mixed, wickednesse is woven into the texture of his heart, his *scumme* is sodden into him and thoroughly mingled. God is single, and delighteth in a *single eye*; but the hypocrite hath a *double eye* and a *double heart*. God is perfect; but hypocrites are like *faire Apples* rotten at the core, like *cups* without a *bottom*, like the people in the Prophet, *who turned not to God with their whole heart*. There is no likeness between God and such men; a straight and crooked measure will never meet and joyn in all the parts. They are vile persons, such as Gods soule will hate. The Prophet *Esa* calls them so, *The vile person will speake villany, and his heart will worke iniquity to practise hypocrisie*? and in the Prophet *Jeremie* they are cal'd *profane*; *In my house have I found their wickednesse, both Prophet and Priest are profane, or polluted, as the Septuagint turne it. From the Prophets of Jerusalem is profanenesse gone forth in all the Land*: in the Margin there it is, *Hypocrisie*; in the Septuagint, *Pollution*. So then, the hypocrite is profane and polluted, a *black cloudy fellow*. Both the holy tongues expresse this. In another place of the Prophet *Esa* they are termed, *The sonnes of the forcerer, the seed of the adulterer and the whore*. To which our Saviour seems to allude, when he calls them *an adulterous generation*. They are foul diseased persons; one calls hypocrisie *a rotten impostume*. And *Abernethy* who gives severall titles to other sins, as *pestilent self-love*, the *Tympany of pride*, the *Gangrene of heresie*, he disgraceth this by terming it, *putrid hypocrisie*. He is a thing of nothing, of little worth, according to that of *Solomon*, *The tongue of the just is as choyce silver, the heart of the wicked is little worth*. There is a choycenesse and excellencie in the righteous, but these are worthlesse; perhaps their houses and lands and rents may be of good worth, but they themselves are of none at all, like *Foxes* whose skinnies are better then their flesh. And if they have any good gifts or parts, hypocrisie blemisheth all in them, and takes away the lustre of them. There are some men like the *Lampreys*, a fish of most delicious tast, and highly esteem'd among the Antients,

tients, but it hath a sting of poison running quite through them. They have excellent parts, but this sting of hypocrisie matts all and makes them dangerous. It embaseth mettals, and turns gold into leade. If a man be a *Magistrate*, a *Preacher*, a *sufferer*; if he be *active*, if he be *eloquent*, if he be *couragious*, yet hypocrisie matts the beauty of all. The *Priest* at the *high-Altar* in his most solemne *ministration*, if he be an hypocrite, is lesse glorious, then the poore *dore-keeper* at the *porch* in the meanest office if he be found. I called *Lydia* a *Shop-keeper* once, but she was *glorious* in the meane way of *Shop-keeping*, and *Judas* *inglorious* in the high office of *Apostleship*. God takes pleasure in nothing that the hypocrite doth, but he helps the very infirmities of the sincere. 'Tis sweetly exprest by Mr *Herbert*,

*My joy, my life, my crown !  
My heart was meaning all the day,  
Somewhat it faine would say :  
And still it runneth muttering up and down,  
With only this, My joy, my life, my crown.*

*Yet slight not these few words :  
If truly said they may take part  
Among the best in art.  
The finenesse which a Hymne or Psalme affords,  
Is, When the soul unto the lives accords.*

*He who craves all the mind,  
And all the soul, and strength, and time,  
If the words only rime,  
Justly complains that somewhat is behind,  
To make his verse, or write an Hymne in kind.*

*Whereas if th' heart be moved  
Although the verse be somewhat scant  
God doth supply the want,  
As when the heart sayes ( sighing to be approved )  
O, could I love ! and stops ; God writeth, loved.*

The *Compositions* of hypocrites are harsh in Gods eare, they cannot make a *smooth verse*; they cannot make an acceptable prayer.

He

Mr. Herberts  
Sacred Poems,  
p. 163.

Cant. 2. 14.

Homil. 6. in  
Math.Joh. 9. 31.  
Iam 4. 8.  
Iob 13. 16.  
Iob 27. 7.

I Gal. 3. 1, 2.

Iob 27. 8.

Ier. 7. 4.

Mat. 6. 16.

*Recipere mercedem hic, pœna est.*

He is taken with the humble and broken oratory of his servants. *Oh my dove* (saith he) *let me see thy countenance, let me heare thy voice, for sweet is thy voice, and thy countenance is comely.* But an affected dove-like mourning voice, he likes not; a counterfeit face of sorrow and devotion he will not endure to looke upon. A painted Jezebel, of the two is better then a painted Pharisee. It is St Chrysostoms observation, *That she that paints teares and blubbering, is worse then a wanton woman that paintes to seeme faire.* He heareth not these sinners; he will not draw nigh to these foule handed, corrupt hearted, double minded sinners; An hypocrite shall not come before him; God will not heare his cry when trouble comes upon him.

I doe but point at things that might be enlarged, I know not which way to bring in all the testimonies of Gods hatred of hypocrites. They during that condition are out of the proclamation of pardon. We have heard it oft, how it runs; *Blessed is he whose transgression is forgiven, whose sinne is covered; Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.* He then in whose spirit guile is found, partakes not of this blessednesse, hath nothing to doe with this pardon. They can have no hope; *They trust but in lying words;* They shall have no reward; for they have all here. *Verily I say unto you, they have their reward,* saith Christ concerning hypocrites. *Receperunt:* They have received, they are to looke for no more. And what can be an extremer misery then this? It was that cold comfort which was sent to Dives, *Remember that thou in thy life time receivedst thy good things.* Ther's *Recepisti* too, still in the *Preter-tense*, Thou hast already received, ther's no more due, thou art cut off from further claime. The praise and applause and popular estimation which they may haply have, is the poore sorry trifle that is given them, like a little-legacie to an ungracious sonne, to cut them off from any further title to share in the inheritance of the children. They have their habitation on this side the river, but no portion beyond Jordan in the Land of promise. Blow not the trumpet, saith Christ, as hypocrites doe when they give almes, that they may have glory of men. *Verily they have their reward.* Love not to pray, as the hypocrites, that they may be seen of men, *verily they have their reward.* Be not of a sad countenance, as hypocrites, that they may

appeare

appeare unto men to fast; *verily they have their reward.* A poore reward, a poore happinesse; yet sometimes they misse of that too, as that vain-glorious and hypocriticall *Spanish Bishop* of whom we reade, who endeavoured to procure a great esteem of holinesse unto himselfe by *lying wonders*, when because of his fame the *King* desired to see some *miracle*, he hyred a poore man to faine himselfe *blind*; but when the *Bishop* came in a toleimn manner to lay his hand upon the poore mans eyes, and uttered those words in imitation of Christ, *According to thy faith be it unto thee*: By the iust and remarkeable judgement of God, the poore man that saw well before, in that instant lost his sight with great pain; and revealed the compact to the great shame and confusion of that glorious hypocrite. The publike shame that God brought upon *Arrius* is an history so well known that I need not relate it. God so hates hypocrisie, that some think he forbad the use of some creatures to the *Jews*, as being *Emblemes* of hypocrisie, as the *Swan* which hath black flesh under white feathers; the *Ostrich*, which hath large wings but makes no flight. But we need not rest upon such dark significations of his hatred, when the Scriptures are so full and cleare. *Every one which seperateth himself from me, and setteth up his idols in his heart, and commeth to a Prophet to enquire of him concerning me, I the Lord will answer him by my self.* He shall understand well enough that I discover him and how I stand affected to him. *And I will set my face against that man, and will make him a signe and a proverbe, and I will cut him from the midst of my people, and ye shall know that I am the Lord;* (that I cannot be blinded, and will not be dallied with.) And as the Lord will not endure them in his *Kingdom* here, in the glory of his Church, in that happy time when *Satan* shall be bound up. So much lesse in Heaven; but will cast them out into the extreamest and bitterest torments. Which that they doe deserve, the light of nature did apprehend, as appeares by *Plutarch* an *Ethnick*, who brings in *Thepesius* relating what he saw in Hell, That hypocrites are worse punisht there then such as lived openly wicked. And our Saviour seems to intimate so much, *That the evill servant shall have his portion with hypocrites*; that is the extreamest and forest punishment. I might adde the consideration of those words threatned by Christ against hypocrites, eight times repeated

in

Joh. Vazus  
in *Chronie.*  
*Hispans*

Socrat. *Hist. L.*  
1 c. 37.  
Theodor. l. 1.  
c. 14.  
Lev. 11. 18.  
See Job. 13. 16.  
15. 34.  
Luk. 16. 15.  
Ezek. 14. 7, 8.

Mr. Archer  
of Christa  
Raign. p. 28.

Plutar. *De bis*  
*qui sero puni-*  
*untur, mibi, p.*  
203.

Mat. 24. 51.

Mat. 23.

in one chapter : but enough hath been said how hatefull they are ; and shall suffice to have been said concerning the *prognosticks*.

## CHAP. VI.

*The Causes of Hypocrisie. The first Cause. Entertainment of Religion upon sleight grounds. The second. Hypocrites know not, nor believe in God. The third. Hypocrites want resolution.*

Hypocrites enter Religion sleightly.

**I** Hasten to the most needfull businesse, to the *cure* of this generall and dangerous disease, which will more easily be made, after we have sought into the *causes*, which is the next head of discourse I propounded.

1. One cause of Hypocrisie in some is, that they took up a course of profession of Religion upon *sleight grounds*, never being soundly converted. They are *cloth* not well wrought in the *loom*, and therefore *shrinke*, and neither weare well nor long. They began unsoundly in Religion ; their hearts being never thoroughly broken and humbled. That man who is brought to a full sight of his sins, and sense of his state, and to see that he needs Christ or else must perish without him, and is *set up* by Christ, and hath received grace from him ; he it is that will live unto him. The broken hearted penitent comes to be the most faithfull and obsequious servant. Such a one knows what he oweth to Christ, how much he is beholding to him, and counts him a *good Master* with whom he will stay forever, he will cleave to the Lord, and not depart from following him, as it was said of *Hezekiah*. But for hypocrites, they never gave themselves fully up to God : they never thoroughly washed their hearts and hands, and therefore they hold not on their way ; but whereas he *that hath cleane hands waxeth stronger and stronger*, these doe more and more decay. Many of these have unripe resolutions, they set on too forwardly, before they are trained up and acquainted with the wayes of God. Grace is among those rare things that *last long*, but ripen *leisurely*.

a King. 18. 6.

Job 17. 9.

Senec. Ep. 20.



ly. Such as will be in the *Accidence* before they are out of the *Primmar*, never reade well. Hypocrites were not well *principled*, the foundation was not well and surely layed, the truth had not rooting in them. Truly this is a great milchiefe and misery, we observe it in many, that take up Religion for ends, or by example, or through imitation, or upon some sudden acquaintance with some notions that for the present win upon mens good likings, like some people that will be presently acquainted and familiar and become *sworn brothers*; but 'tis a *frothy amitie*, begun it may be in one *Tavern* and will end in the next. Many there are that being well and religiously educated, *civilized* and more then so, *habituated* to the practises of Religion, mistake themselves at first it may be, and think it is out of choice and love that they take that way which their fathers went, and themselves went with them in their hand, when 'tis indeed but *custome* and *use*. Others when they first set out meet with good *neighbours*, *acquaintance* and *friends*, who carry them along with them, and to they become *religious* for *company*; now 'tis easie for all these to prove hypocrites, being so unsound in their first *undertakings* and the *grounds* of it. This is I suppose the most ordinary cause. Others there are that are set by their *Parents* to the *trade* of *profession*, as some children are put out to *trades* that they have no mind or inclination unto; who are in a manner forced to follow those *trades*, because they have no skill in any others, but they prove but *bunglers* and seldome thrive in them; so it is with such as are religiously brought up, but their hearts are not seasoned with it, they prove hypocrites, they *keep up* that *profession*, but are but *bunglers* in it, and grow not *rich in grace*; yet they must make as *faire a shew* as they can, lest if they *breake*, or but give occasion to have their *States suspected*, they lose their *reputation*.

There are others I believe that are more wicked, that begin to set up in religion out of worse respects, that have *skill* enough to turne themselves to many *trades*, but find this to be most for their advantage, to bring them *custome*, to beget *reputation*, to bind some good friends unto them, and so become religious for *ends*. But all these sorts are alike in this, that they are *reeds growing in sands*, and are not solid as *oakes*, but filld with a *light pith*, whence it is that they can neither be lasting nor strong. And all of them are

Mar. 14. 51, 52.

like that *young man* we reade of, that was hasty it seems to follow Christ, he had a *linnen cloth cast about his naked body*, it seems he took not time to *dresse himself*. And the men *layd hold on him*, and he *left the linnen cloth*, and when Christ was apprehended and in trouble, he fled away *naked*. These men that stay not, nor regard to be *thoroughly dressed*, but put on the *loose garments* of Religion, no marvaile they discover themselves hypocrites, and *slip it off* againe if occasion serve, that they may scape danger, which they will not engage themselves in.

Ier. 9. 3, 4, 5, 6.

2. A second caule of hypocrisie is, because men know not God, and they want faith. In the Prophet *Jeremie* we find this very cause, why men are not valiant for the truth upon the earth, *They know now not me; saith the Lord*; and thence it is also that they supplant their bretheren and walk with their neighbours with slanders, and reach their tounge to speake lyes; *Through deceit they refuse to know me, saith the Lord*. If men knew Gods Name, they would put their trust in him, and observe him, and live to him. 'Tis because that this faith or trust in God is not rightly planted in their hearts, that men are so uneven in their courses, and betake themselves so much to their base and unworthy *shifts* and *complyings* with others. *They that trust in the Name of the Lord will not doe iniquitie or speake lies, nor shall a deceitfull tongue be found in their mouthes, for they shall feed and lie downe and none shall make them afraid*, as it is in the Prophet *Zephanie*. This trusting we

Psal. 9. 10.

Zeph. 3. 17, 18.

fee cures those things that put men to their shifts, they would feed and be at ease and be secure, and that it may be so they are for any way or course to advantage those ends, and therefore will *flatter, comply* and be *any thing with any side*: but trust makes them constant unto God from whom they are assured of maintenance and safety. But the most of men have not this trust in God, as doth appeare when it comes to the tryall. They believe *generalities*, that God *Is*, and that he is a *rewarder of them that seeke him*, and that it is *better to obey God then man*; yet they faile in the particulars, because their *assent* unto these is *weake*. They assent unto these propositions as being *true* and *good*, while they are considered *abstractly* and in the absence of other *good* or *temptations* to the contrary; but their *assent* is not well rooted to hold them *firmly* unto them, when they see *hopes* of more advantage

vantage in another course, and more profit in another service. Hence it is that contrary affections of *Fear*, *Hope*, *Love*, and the like, get head against this assent, and make a *Major-part* against it; and so that trust or assent like a weake King may *exhort*, but cannot *command* in them. There is some other powerfull *Starre* in the *Court*, which wants nothing but the Title of a King, whose Aspect they regard, and so decline the Regall Commands. Somewhat else perswades them or awes them, and makes their hearts melt, and it is onely the believing *Caleb* that *wholly follows the Lord*, when others are tossed to and fro, like small *Barks* without the *ballast* of *faith*, and carried about with every wind, like light strawes and leaves, which are soone removed from their resolutions and yeeld to every blast; they are not tyed unto the Earth with the spreading roots, nor fastned with the Cables and Anchors of the precious and assured Promises concerning them that obey faithfully, and of the terrible and most certaine threatnings against those that goe aside. It is this *evill heart of Unbeliefe* that makes men depart from the living God.

3. A third cause of Hypocrisie much agreeing with the former, is, that men undertake a profession before they are truly resolved for it. These men are tyed of a *sliding knot* that soone unfastens. They are as *Cicero* not thoroughly satisfied in themselves, whom it were better and safer to follow, *Pompey* or *Cesar*. They see not Gods all-sufficiencie, nor are convinced that 'tis best wildome to cast themselves only upon him. They thinke it were good to have two strings to their Bow. We see faith works a resolution in *S<sup>t</sup> Paul*; *When it pleased God to reveale his Son in me, that I might preach him among the Heathen, immediatly I conferred not with flesh and blond*; that is, presently I went about it, to preach without advising with carnall counsell, whether it were safe or unsafe. I obeyed the warrant and trusted him that gave it me. But now a daies men will be wiser then *S<sup>t</sup> Paul*, and thinke in this sence that of *Solomon* is true, *In the multitude of Councillours there is safety*. But this over-much wisdom of theirs makes them hypocrits. It seems by *P. Martyrs* letter to *Calvin* that *Molinaus* the Lawyer was such an one; *P. Martyr* knew not what to make of him, nay it seems he knew not how to dispose of himself, a man of good parts, and that vvrote vvell against the Papist, and yet not a thorough Prote-

Josh. 14. 8.

Ephes. 4. 14.

κλυδωνίζου-  
νοι καὶ πειθε-  
μενοι παντὶ αὐ-  
τῷ.

Heb. 3. 12.

Hypocrites un-  
resolved.

Quem sequar  
nescio.

Gal. 1. 15, 16.

ἐν ᾧ ἦν τὸ πνεύ-  
μα ἡμῶν.

Heius veris,  
non provocari  
ad carnem et  
sanguinem.

Prov. 11. 14.

P. Martyr, ep. 19.  
ad Calv.

*stant.* There is a fable that *Inconstancie* would needs have her picture drawne; but none would undertake it, because her shape and face altered so often. But at length *Time* tooke a *Penfill* in hand, and because he had no other table to doe it upon, he *primed* her picture upon man. 'Tis true that all men have too much of her resemblance, but such men as these have her *very face* to the life; They will be religious, and they will not be religious, we know not what they will be.

This comes to passe sometimes also, because of those *ingagements* that men have to others besides God. It may be they have had some *Convictions*, and after them some refreshments through the promises of life, and these make them thinke of *enclining* to God, and they have apprehension that his is a good *service*; but withall 'tis no wisdom to slight *beneficiall friends, acquaintances* that are able to doe them good or harime; and thus they become like a *peece of iron* between *two equall load-stones*. God draws, and terrours partly, and partly the promises moove them towards God, and particular interelts and considerable respects; but then withall the world drawes likewise, and they have *propensions* thitherward too, and thus being of devided soule, *double-minded men* as *S<sup>t</sup> James* calls them, no wonder they be, and prove to be hypocrites.

Jam. 1. 5.

## CHAP. VII.

*Other causes of Hypocrisie. The fourth. Hypocrites have not a right feare. The fift. Hypocrites are of a base spirit.*

Hypocrites  
have not a  
right feare.

Psal. 36. 1, 3.

Rom. 3. 13.

4. **A** Fourth cause of hypocrisie is the want of Gods feare, and the too much feare of men. *David* saith of the wicked man, that *the words of his mouth are iniquity and deceit*, and he had given the reason before, *There is no feare of God before his eyes.* *S<sup>t</sup> Paul* alleadgeth something out of this *Psalme*, *Their throate is an open sepulcher, With their tongues they have used deceit; their speech which is made by the helpe of the throat tends unto the ruine*



ine of others ; *The poyson of Aspes is under their lips* ; they sharpe their tongues and spet forth poyson, like the *Aspes* which are small, and blind Serpents which yet do spet forth poyson a far off, and have their name from thence, as some think. And he assigns the same reason that *David* doth, *There is no feare of God before their eyes.* It is by the feare of the Lord that men depart from evill : *Joseph* would not sinne in secret with his Mistrresse, though the doores were shut and none were in the house, because he *feared God*. They that doe not so, will make bold with hidden and safe sinnes, as is intimated by that law of God, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind, but shalt feare thy God, I am the Lord* : that is, I heare though the deafe cannot, though the blind cannot, yet I see. The not considering of this, brought that profane speech into use and request, *Cautè si non caste*, a rule more carefully learned and duly observed among the hypocriticall Monkish fraternities, then any rule of their order.

I adde to this the too much feare of men. Worldly feare prevayles with many for shews, as much as worldly ambitions. It is the observation of the wise authour of the booke of *Ecclesiasticus*, *Woe be to fearfull hearts and faint hands, and the sinner that goeth two wayes ; Woe unto him that is faint hearted.* And a great admirer of wildome hath seconded the same observation, *That it is a cowardly and servile humour that makes men disguise under a maske.* Such an one was *Menophantes* Bishop of *Ephesus*, who in the *Nicene Councell* began to defend *Arrianisme*, but being terrified by the joynt consent of the *Orthodox*, he also subscribed the *Decree* against *Arrius*, though against his mind, as it afterward appeared. Upon such experiments as these, he spake yet more confidently, who said, *It is impossible that a coward should be an honest man or a true friend.* And for my part I thinke he spake true, for present some terrour to such a man, and he will relinquish his friend and honesty to save his skin. And that Religion which he takes up upon feare, not examining the arguments adversant to the faith he professes, because of the awe he stands in to the Sword and tribunall, to the *inquisition* and penalty of *Lawes* ; he will lay downe againe upon the like motives, without entertaining the weighty reasons that might be for his continuance in it. *Great fortitude is requisite for the attaining of honesty.* They are of no worth

*Inbiare aliorum exitio.*  
*Ptyas.*  
*πυγ. τὸ πτό-  
ειν.*

*Prov. 16. 6.*  
*Gen. 39. 9.*

*Levit. 19. 14.*

*Ecclesi. 2. 19, 13*  
*P. Charon. of*  
*Wild. l. 3. c. 10.*  
*n. 6.*

*Atlan. 2. Apol.*

*Tho. Campanel.*  
*Athen. Try-*  
*umph. c. 1. n. 3.*



worth nor sincere, who dislike the *matter*, and yet *subscribe* the *petition*, rather than displease.

Baseness of  
spirit in hypo-  
crites.  
Pro. 10. 23, 24.  
Prov 27. 6.  
2 Sam. 15. 6,  
12.

Mat. 14. 45.

*Dixit Anax-  
goras atram es-  
se nivem,  
Hec etiam mul-  
tos vidit Anax-  
agoras.  
Ezek. 13. 10.  
Ier. 6. 14.*

5. It is somewhat like to this, which I will adde as a fifth cause, and that is, *Baseness of spirit or flattery*. These *potshards* covered with silver dross, will dissemble with their lips, and lay up deceit within them. Their kisses of compliance are deceitfull. Yet often times these *Abssoloms* steale away the hearts of them that goe in their uprightness or simplicity. I knew an ancient Gentlewoman of so right and sound intentions her selfe, that was often beguiled this way by her children, who after their exorbitances and extreame riots, had learn'd to pretend *remorse* and *teares*, which she would call *repentance* and *conversion*, after one, two, three, it may be twenty times finding they did but insinuate with her, that they might eate her bread. How successfull then may such a *trade* be followed by such an one that was never knowne to breake; he may hold on with credit a long time among the godly and charitable minded. Had not *Judas* carried it handsomely, that in the *last Act* he could be confident he was not yet discovered to be false. It seemes to me by that passage, of his running hastily to Christ, and his vehement expression, *Master, Master*, and his *kissing* of him; that it had been his custome to keepe more adoe about Christ, and expresse more glavering observancie of him then the rest. I knew a fellow that had some occasions frequently to resort to the family of a *reverend Divine*, where because of his ordinary repairing he was admitted many times to prayers, and to partake in the *private exercise* of that *Family* about the *Exposition* of Scripture; who would when all was done, come as he might, and *kisse* the *Bible* and a little *Cushion*, that the good man us'd to rest upon, and be ready to be so officious as to have *licked up* the dust under the feet of some godly in that house; who yet was discovered this while to keepe a *queane*, and soone after discovered himselfe by his open leudnesse. These base spirits will be any thing with any people, and for that cause will be *religious* with the *religious*. Some are so grosse, men may see their meaning without *spectacles*. Some *spin finer*, write in *smaller hand*. *Ezekiel* speakes of an *Art* of *skinning*, and *Jeremy* of an *art* of *skinning*. I know nothing nearer of blood to hypocrisie then flattery. The *trencher flatterer*, what will he not speake or practise, that he may be fed. The *Psalmist* cal

cals them hypocritical mockers in feasts. *Rehum* the Chancellor and *Shimshai* the Secretary, are not ashamed that they were tied by their teeth to *Artaxerxes*, because of his table, *Because wee have maintenance from the Kings pallace*, or as it is in the *Chalde*, because *We are salted with the salt of the pallace, therefore have we sent and certified the King.* And are there not some that will deliver new and nice doctrines, and so become Preachers to a Sect or a partie for the same cause? The Apostle plainly speakes of such, and that *they serve not our Lord Jesus Christ, but their owne bel-lie, and by good words and faire speeches deceive the hearts of the simple.* The Councell-table flatterer, what will he not allow of or consent unto, when the Kings disposition is his *Pole-starre*? When King *Hen.* the 8<sup>th</sup> cast off the tyrannous authority of the Pope, who more forward then many of his Nobles, that I speake not of *Stephen Gardiner* and some other Bishops, who yet as the saying is, *had every one a Pope in his belly.* Right *Memucans* that will be sure to find good reason for the Kings will. The *Cafe of Conscience-flatterers* (as I may call them) how they will insinuate, we may reade in the example of the *Herodians* and others that came to Christ. The *Consistorie-Court-flatterer* will be sure to be of the same mind with the prime Lords of the *Commission*, as we see in *St Pauls* triall. And we may joyne *Tertullus* the *Barre-flatterer* with them. I might instance other particulars, they are all alike, they answer not their *seemings*, but most commonly like some druggs, hot in the mouth, but cold in operations. These base men are compared by some *Fryars*, that were at leisure to examine the resemblances, to *Crocodiles*, *Panthers*, *Canker-wormes*, *Butter-flies*; to *field-mice*, *Foxes* and the like; which I thinke not worth my time now to declare.

Ezra 4. 14.

Rom. 16. 17, 18

Est. 1. 26.

Mat. 22. 16, 17, 18.

Act. 23. 4.

Act. 24. 12.

Laudavit nives  
as corvi culpe-  
cula pennas.Jo. Geminian  
de exemplis. l. 5.  
c. 43. & 72.

R

CHAP.

## CHAP. VIII.

*The sixth cause of Hypocrisie. Hypocrites are indulgent to their corrupt affections. Envy. Popularity. Ambition. Love of riches.*

Hypocrites indulgent to lust.

6. **T**He maine cause of Hypocrisie, is *Indulgence to corrupt affections*. This is the common root both of Hypocrisie and Atheisme. In the generall, the carriage of *Johann* and his confederates, related in the 42. Chapter of *Jeremy*, to the 7<sup>th</sup> verse of the 43. Chapter, is an example of this observation. When men have not learned to deny themselves, they make *Selfe* the supream Law, to which the very will of God must yeeld, and for the maintenance of which they will shuffle any way. Such men as have not made over all their *interests* in life or whatsoever else is *dearest* unto them unto *God*, there will be no holding of them to any resolution, but they will breake with any profession or vow, for the advantage or safetie of those *interests*; and thus *Selfe* being deare unto them, *honesty* will be *cheape*, and they will part with it easily. I descend to particulars.

*Necesse est bonestum sit ei vile, cui corpus charum est. Senec.*

Envy makes Hypocrites.

1. Envy makes hypocrites. We see it in the *Preachers* at *Phillippi* whom *Envy* thrust into the *Pulpit*. This made *Licinius* partner in the Empire with *Constantine*, to dissemble with him in matter of Religion, and granting liberty to the exercise of Christian Religion: He saw that all mens mouths were full of graciousnesse and lenity of *Constantine*. To me it seemes that it was *Envy* which brought him on, as it was *Envy* which tooke him off againe, which he was not so wise as to concale, for when he recalled some *Edicts* for liberty, he gave this reason, *Because the Christians prayed for Constantine not for him, or more then for him.*

*Enoch. l. 8. c. 13. 610. c. 8, 14.*

But this *Envy* appears in none more then in *Orators* and *Writers*. We have many that in *pleadings* and *Sermons* and *writing of Bookes*, aime not at the search of truth, but to contradict the opinion that hath gotten the start of *fame*. Such was he that *Alexander Neopolitannus* speaks of, who was wasted and pined in himselfe

*Alex. ab Alex. Gal. l. 1. c. 23.*

himselfe at the *Lectures* of *Francis Philadelphus*, and therefore took a small, a no-occasion to contend with him. Some cannot endure that what is spoken or writ should come off fairely and with cleare allowance. Hence some study the *Art* of making eminent men to *clash* with one another; a *conjuring Art*, to raile up the spirits (as we may say) of the dead against the *fame* of the *living*, or to blurr the reputation of such as *died* with *fame*; which practise *Philip Pareus* observes to have been used by some, who to blemish his father publish'd some posthume Epistles of *Joseph Scaliger*. In this, like that paltry fellow that *Pausanias* speaks of, who being never able to get the Mastery in his life time of one *Theagenes* a famous *Wrestler*, came many a night after he was dead and scourged his *Statue* which was erected in honour of him. It is out of the same corrupt envious disposition, that others who would be held great reverencers of the *Ancients*, doe yet find somewhat to say against that which is spoken by men of their times, though it be the same matter and in the same words. It was an handsome policie in that *Preacher*, who being to speake (I thinke it was) against *wanton dances*, only englished *S<sup>t</sup> Chrysostome* to the *Auditory*. Another *Preacher* objects against the Sermon, as favouring of *Puritanisme*, and new invented precisenesse and rigidnesse, contrary to that latitude of liberty, which *Christ* had left unto us. But had no more to say, when *S<sup>t</sup> Chrysostomes* Homily was shewed unto him, and that his words had been onely translated without the least alteration. The truth is, this partiall and perverſe judgement springs not so much from a due respect to the *Ancients*, as from an envious disesteeming of the *present*. Put a moderne name upon the title of one of *S<sup>t</sup> Pauls* Epistles, and haply it shall scarce goe for *sound*. *S<sup>t</sup> Paul* had experience of somewhat to this purpose in himselfe, he could not please some men, while he was among them, *His bodily presence is weake and his speech contemptible*. Somewhat there is amisse in every mans doctrine, or in his speech, or in his presence, or somewhat they know not well what; when the fore that causeth all the smart is their envy that it is not more amisse with them.

2. Popularity is another of those corrupt affections, which rising out of the same stocke that *Envy* doth, may be, and is often times a cause of hypocrisie. The *Monke* in the *Story* could fast frequently

*Narrat. Hist. de  
vita. D. Parei  
p. ult.*

*Esse quid hoc  
dicam vivis  
quod somn-  
gatur,  
Et sua quod  
varius tempora  
lector amat.  
Hi sunt Invi-  
die nimirum  
(Regule) mores  
Præferat an-  
tiquos semper  
ut illa novis.  
Martialis, l. 5.  
Epigr. 10.*

Popularity  
makes hypo-  
crites.



*Est quedam  
sagina laudis.*

*Digito mon-  
strari & dicier,  
hic est.*

Mat. 5. 10, 11,  
12.  
Basil. *Prefat.  
ad Ascetica.*

*Sulpitius in hist.  
sacr. l. 2.*

1 Cor. 13. 5.

Mat. 14. 28, 29.

Ioh Picus Com.  
Miram. Epist.  
ad Franci. Pi-  
cum.

quently and long together in a *City*, where he might grow fat with reputation; but would presently be extreame hungry in the *desart* where he had neither bread nor praise to feed in. To be look'd at, to be talk'd of, is the poyson that destroyes many a soule; mens eyes being oft-times the *Basilisks* that kill good workes with looking on them. Men may doe much and suffer much too out of pride. To be a sufferer in and for the truth, I must needs say is to be glorious. Blessednesse is promis'd to it, *Blessed are they that suffer for righteousnesse sake*. To be a sufferer for Christ is to be a conquerour with Christ; *Yea though thou bee'st killed* (saies S<sup>r</sup> Basil) *thou shalt more then conquer*. Hence there was in the ancient Church such an ambition after *Martyrdome*, that they fought death more earnestly, then others afterwards sought Bu-hopricks and preferments. I might say much in the due praise of suffering; but here is the great deceit and mischief, that there may be suffering out of desire of praise. Popularity may carry a man to the *Scaffold* and the *Stake*; there may be a giving of the body to be burned, and yet not accepted. Is there not a pride in suffering, when men put themselves upon trouble without a calling? The gracious humble heart feares and ventures not till it be sure it heares God call; but then *Lord if thou bid me come*, I'll cast my selfe with *Peter* into the Sea. But what shall we say to such as stay not till Christ say, *Come*? 'Tis to be suspected that they seek the praise of their forwardnesse. Is there not a pride in suffering, when men only mind that one Cause in which they suffer, as if all Gods honour lay at that one stake? They cry out, Gods honour is not regarded, if men side not with them, runne not their way, (though haply they have as great designes of good as themselves) applaud not their doings. Is it not to be suspected, that while they are loud in calling for Gods glory, they are busie Merchants for their owne? What would they doe if their names were laid aside, and that they became forgotten men, and were rendred odious and ignominious, could they suffer ignominy and the laying of their reputation in the darke, as well as they did the publike and solemn Combat? Truly, to me this is the sincere tryall of suffering, *To be able to rejoyce* (as that noble learned Earle writ to his Kinsman) *that Gods glory may be set forth in our ignominy*. Againe, such as are sufferers, how doe they thrive by suffering, what nourishment have

have th  
walk in  
evenly  
meekne  
be bitter  
small t  
red 'tw  
about t  
the sea  
reveng  
they tuf  
Sure th  
and bio  
this rul  
we reac  
ward o  
somew  
of thy  
graciou  
fore wh  
preserv  
whose  
And he  
praise  
boasts  
servatio  
the du  
trary,  
to cut  
dishon  
he wou  
nishme  
desired  
quietly  
cued h

Wh  
much  
thing



have they received from the *bread of affliction*; have they learnt to walk more humbly, more conscientiously, more watchfully? more evenly with the world? more close with God? What calmnesse, meeknesse, sweetnesse of spirit doth there appeare in them? If they be bitter and *swell*, and *fume*, and *chafe*, and be impatient at any small thing that they call *affront* and *disrespect*? 'Tis to be doubted 'twas not *Christs hand*, but some *bladders* that they had got about them that kept them from sinking when they walkt upon the *sea of trouble*. Besides, how stands their hearts affected for reveng; could they eat them up *without salt*, as we say, by whom they suffered, when they have recovered advantage against them? Sure this is not the Spirit of Christ. He prayed for his enemies, and bids us doe so; and *Steven* did it. The *Antients* followed this rule; *Origen* bids us love them and take pittie on them. And we reade of one, that prayed not only for their pardon but a reward of eternall happinesse upon them, (though his expression be somewhat strange) because (saith he) they were the instruments of thy eternall dispensation and providence. The banner over a gracious heart in all the troubles that befall it, is *love*; and therefore whatsoever the wrongs be that are offered to such, there is still preserved a spirit of love in it, saith a Divine (now living) sweetly, whose words I the rather note, because himself was also a *sufferer*. And he observes further, that he who suffers out of pride and for praise and vaine-glory, loves to make his sufferings known, and boasts much of them. I will not adjoyne any example to his observation, time may discover some to set it off. But I will mention the due honor of *Eusebius* Bishop of *Samosatenum* for the contrary, who was a stout *sufferer*, for when *Constantinus* threatened to cut off his right-hand, unless he yelded to him, ('twas in a dishonest businesse) he offers him his *right* and *left* too, rather then he would doe it: This man being afterward commanded into *banishment*, received his *sentence* with so much *moderation*, that he desired the *Officers* to make no words of it, but to leade him away quietly and in secret: It is thought the people else would have rescued him, and done some *outrage* to the *Officers*.

What I have spoken of suffering, may be said also of *doing*; how much doth the desire of popular opinion prevaile with many. Nothing more foolish then to esteem their opinion, whose judgement

Orig. in Ezek.  
Hom 13.

Lansperg. in  
phatetra Di-  
vin. Amor p.  
77.

Ier. Burroughs  
Moses self-de-  
nyall, ch 14. p.  
214. reade the  
Chap. through-  
out.

Hist. Magd.  
Cent. 4 c. 10.

*An quidquam  
stultius quam  
quos singulos  
contemnos, eos  
aliquid putare  
esse universos,  
Ælian,*

*Gloria nostra  
est, testimonium  
conscientie no-  
stre, Aug.*

*Hier. Ep ad Iu-  
lian. Animalia  
glorie, popula-  
ris aure vilis  
manipula.*

*Senec. Ep. 7.*

*Epist. 32.*

*Hypocrites  
Ambitious.*

*Optat. Milev.  
adv. Parm. l. 2.  
vri fin.*

we doe not approve. A thousand *blind-men* see no more then *one*; and yet as if there were some great matter in the *common cry*, we take many times that course that is *voiced up* by them, whom yet *single* we account not able rightly to *judge*. This is the weaknesse of many, they leave the good way, the right way they are in, because a *crowd* of people cry after them and say, *That is the Wrong way, you must turn upon the other hand*. They that are sincere and resolved will goe the way that they know to be right, as counting it their glory to have the testimonies of their consciences with them, if they have company they are better pleased, but if not, yet they will goe alone rather then goe wrong. But the most follow the multitude. *S<sup>t</sup> Hierom* calls them *Creatures of glory, Slaves to popularity*. How will some of the wiser and sober Heathens condemn these men, and rise up in judgment against them. One of them said, *One is to me instead of the people, and the people to me are but as one man*. Another, when his friend asked him why he used so much exactnesse in composing a discourse that would come into few hands, *A few* (said he) *will serve, one will be enough*, no matter if there be none that see it. Another to his friend. *I write not this for many but for thee, We are a great audience to one another*. *Seneca* that recounts these, would be now adayes esteemed a strange kind of man, who in another *Epistle*, writes thus to his friend, *Thou enquirest what it is that pleases me most of those things which I heare concerning thee. It is this, that men doe not talk of thee at all, and that when I ask after thee, most men know not what thou dost*. Our times are of another temper, men would faine be the *Town-talkers*, and doe somewhat that may be carried down into the *Country* every where by the *running-post*.

3. Another corrupt affection to which while men are indulgent they lose their integrity, is ambition. Where that boyles in a mans heart it will make him any thing for his ends. *Optatus* layes it to the charge of the *Donatists* (as rigid as they were) that they were ambitious and gaped after preferments. *Jacob* will put on his elder brothers clothes to get the blessing. This is right *Maciavellisme* as they call it. They lay one of his principles was; *That the appearance of virtue is only to be sought, because the use of it is a trouble, but the credit of it an helpe*. *Cardinall Granvell* assured

assured  
was mu  
and such  
in religi  
tended  
he sacri  
red, he  
rise; a  
rians sic  
would  
charity,  
comply  
sometim  
had occ  
miserie  
preferm  
of slave  
the Ch  
ments  
themsel  
ces, an  
turn'd i  
Even in  
in Opt  
were fo  
Laws v  
mour.  
ses of  
and at  
(place  
one ma  
that th  
mine a  
and w  
hardly  
man th  
sols w  
would

assured the Prince of *Parma* in his letters, that *N. Prince of N.* was much addicted to the reading of that *Author*. If he were so, and suckt such principles as these from him, he could not be found in religion. *Asterius* the *Sophister* was perfect in them; he pretended himself a *Christian*, but in the tenth and last persecution, he sacrificed to the *Idols* to save his skin; when peace was restored, he againe became a *Christian*, but still minded his game to rise; and therefore after *Constantines* death, he upholds the *Arrians* side, in hope by their means to get some rich *Bishoprick*. He would be any thing for a fat preferment. Ambition is the ape of charity, and beareth all things, it can stoope, and drudge, and comply to rise. *Petrus Blesensis*, an *Arch-Deacon* that was sometime *Chancellor* of *Canterbury*, but being a *Court-chaplain* had occasion there to attend and observe, writes to his friend the miseries of expectants, and the base and fordid way's taken for preferment; right hypocrites, ready to act any part, yea the part of slaves that they may come to rule. Within a few yeares after the *Church* enjoyed peate and wealth, there were so many allurements to religion, that no marvaile if many unsound men joynd themselves to that profession, especially to get the favour of *Princes*, and the dignity of an *Episcopall-chaire*; for indeed they soon turn'd it from a burthen into a dignity, and coveted *Lordly titles*. Even in *Tertullians* time, *Bishops* gate the title of *Chiefe Priests*; in *Opratus*, *Princes of Priests*. So that the *Councells of Africk* were forced to decree against them. But no *Canons* or *Coercive Laws* were ever able to restraine the violence and rage of this humour. It hath taught men to abuse religion it selfe, and the pretences of tenderneffe. *Hubert Walter* *Archbishop* of *Canterbury*, and at the same time *Lord Chancellor* and *Lord chiefe Justice*, (places very inconsistent and improper to be joyn'd together in one man) pretended a wearinesse under that double burden, and that the charge of his *Church* was sufficient; but it was (saith mine authour) because he thought the *King* could not want him, and would entreat him to hold those *Offices* still. A man can hardly be sincere that hath aspiring thoughts. 'Tis the contented man that probably is most incorrupt. Such an one as *Justice Nivols* was; whom *K. James* would usually call, *The Judge that would give no money*. The man of high thoughts will give money and

Fam Strada de  
Bel. Belg l. 2.  
Dec 1.

Athanas. Orat.  
2. contra  
Arrian.

Niceph. Hist. l.  
8. c. 33.

1 Cor. 13. 7.

Petr. Bles. Ep.  
4.

Ut dominetur  
alijs primo ser-  
vitur: curvatur  
obsequio ut ho-  
nore donetur.

Tert. l. de Bapt.  
Optat. adv.  
Par. l. 2.  
Cod. Can A-  
fric. Can. 39.

Goodwin Catal.  
of Bishops in  
Hubert. an.  
1223.

Bolton, Qua-  
stor Noviss.  
p. 165.

and conscience too rather then loose the place. Some that have no money to give, buy preferment with zealous preaching, loud invectives against the sinnes of the times, pretended sufferings for conscience. *Jerard Ruff* a *Sorbonist* was so hot in the Pulpit, that the Papiſts pul'd him out of it. But it appeared he had an eye to his advantage out of it. By this suffering he wrought himself deeper into the liking of the house of *Navarre*. He saw a better dore open, then to languish away in the *Sorborn Colledg*, and goes over to *Calvins* side; but when he had got an *Abbey* and afterwards a *Bishoprick*, he had what he gaped for, and then grew remisse in his former course, as *Beza* notes, and forsook the part of the Queen of *Navarre* his old Lady and *Mistresse*, he had then gotten belike a better Master.

*Beza in vita  
Calv.*

Love of riches  
a cause of Hy-  
pocrisie.  
Mar. 10. 17,  
&c.

4. I have but one instance more, and that is that the corrupt affection of a worldly mind, or the love of riches, is in many the cause of hypocrisie. There is one that we read of that was very forward to come to Christ and to enquire after Heaven, *He came running, and kneeling to Christ*, asked him, *Master what shall I doe that I may inherit eternall life*. But for all this forwardnesse, and this questioning, he was no fit man to make a *Disciple* of, for he had a worldly mind, he was all for what he could get, *how to inherit*; but would not part with what he had; *One thing is lacking, goe sell that thou hast and give to the poore*. But he would not heare of such a religion. A religion that a man may gaine by, shall have many followers. But talke of *parting with*, and he is gone. *He went away sorrowfull, for he had great possessions*. Rich Christ many are willing to follow, and him it is that the *Popish Monks* serve, whatsoever pretense they make of a *vow of poverty*. This the *Monks* saw in one another, though they would not see it in themselves. The *Dominicans* who perceived that the *Franciscans* brought all the grist to their own mills, in hatred and extreme indignation against them, use sometimes to paint the *Franciscans* god (as they cald it) in their Churches, the image of the crucifix, not Christ naked upon the crosse and crowned with thornes, but crowned with gold, and cloathed with scarlet and purple richly embroidered, with a girdle set with precious stones, and his very feet covered with gold wrought slippers resting upon a footstall, not peirced with nayles, and so stretched forth upon the crosse: To

shew

*Joh. Vitoduranus in Chron.  
apud Hospin.*



shew what a Christ it was they *served*. And in other places, to discover further what they thought of that *Order*, that their endeavour was not to *enrich Christ* or cloath him, but to use the device of much devotion to get money to themselves, they expect their conceit by *picturing naked Christ* upon the *crosse*, with one hand *nayled*, but the other hand in a *purse* which hung by a *girdle* about his middle, with a company of *Franciscans* standing at the *foot* of the *crosse* to receive the money from his hand. These are counterfeiters of strict devotion, deceitfull workers, earthly minded *Hirams* that worke in copper, which hath no more then a shew like gold. *Jesus* hath many lovers of his *Kingdom*, but few bearers of his *crosse*; many that love his *table*, few that imitate his *abstinence*. All would rejoyce with him, few that will suffer any thing with him or for him. Many follow *Jesus* to the *breaking of bread*, few will pledge him in the cup of his passion, as a devout authour complains. They were the rich men among the Christians that soonest shrunk from Christ in the time of persecution under *Decius*; so true (saith *Eusebius*) is that of our Saviour, *A rich man can hardly be saved*. The Apostle gives us the reason of it; They that will be rich fall into temptation and a snare, and into many foolish and hurtfull lusts; for *the love of money is the roote of all evil*, which while some coveted after, they have erred from the faith. Men erre to the faith and from the faith, for money sake. They are backward and forward as they see their gaine lyes. Like *Eustathius* Bishop of *Sebastie*, who held either with the *Homousian* or *Homousian confession*, as he saw would fit his turne best, and so that he might make sure worke to hold his Bishoprick. This thing the *Author* of the *M.S. History* of some late Bishops, whom I have often mentioned, pleasantly but yet truly notes of *D<sup>r</sup> Kitchin* Bishop of *Landaffe*. You shall have the story in his words, "In the 37<sup>th</sup>. of *Hen. 8*. *D<sup>r</sup> Kitchin* being made of an "idle *Abbot*, a *busie Bishop*, and wading through those hazardous "times that ensued till the first yeare of *Qu. Elizabeth*, to save "himself was content to spoile his Bishoprick, *Sathan* having in "those dayes more care to *sift* the Bishopricks then the *Bishops*. "Else how is it possible for a man of that ranke to sing, *Cantate* "*Domino canticum novum*, foure times in 14. yeares and never "to sing out of tune, if he had not loved the *Kitchin* better then

*Gemin. de Ex.*  
l. 2 c. 17.  
Th. a Kempis  
de imitatione  
Christi.  
*Euseb. Hist.* l. 6.  
c. 34  
1 Tim. 6. 9, 10.

*Hist. Magdeb.*  
Cent. 4. c. 11.



"the Church. I will content my selfe with this instance alone to the point I have in hand, that covetousnesse made him an hypocrite, so that he could dissemble all religions with the time, to be the Popes sworne servant while he was an Abbot, an half-papist when King Henry had cast off the Pope, a Protestant under Edw. 6. a down-right Papist with Q. Mary, a Parliament-protestant again when he took the oath of Supremacie under Qu. Elizabeth; Camden calls this man the calamitie of his Sec. A man truly very odious, and so are all they, who account gain to be godlinesse, and there are not few that doe so. I delight not to dwell with such base company, and will therefore shut up this matter, and hasten to that which only now remaines, *The cure of Hypocrisie.*

## CHAP. IX.

*Of the Cure of Hypocrisie. The difficultie of the Cure.*

Hypocrisie  
hardly cured.

Hypocrat. l. 1.  
Prognostic. n. 2.  
Ioh. Damascen.  
Aporism. certe  
in medicina  
immensa pro-  
funditas est.  
Operari autem  
secundum libros  
absq. perfecta  
ratione & so-  
lerti ingenio  
molestum est.  
Mol. 6, 4, 5.

I Have endeavoured according to my poore skill, to reveale unto my patient what his disease is, and haply some things that he knew not by himself, and therefore by the rule of *Hypocrates* the father of *Physicians*, I should be trusted with the cure: I'll promise faithfullnesse in the undertaking, and to be carefull, and will call in others to assist and advise. And this is all I can promise; seeing he that said, *there is a great depth in this Art, and that it is not enough to worke by books*, hath made me almost despaire. But most of all because I find hypocrisie so hard to be cured, that God himselfe is upon a consultation what to doe in the case. O *Ephraim* what shall I doe unto thee? O *Judah* what shall I doe unto thee? we see the difficultie by the doubling of the words, what shall I doe? what shall I doe? the disease in them was hypocrisie, their goodnes was as a morning cloud, and as the early dew it wern away. God had tryed many courses with that people. He had applied forcible things, of strong operation, and yet they would not prevaile. They were rough and uneven timber, hardly to be squared and brought strait. *I have bewed them by the Prophets.* The  
originall

originall word there signifies to dig as they doe in *quarries*, to cut as they doe *stones* prepared for a building, to *hew* as they doe *timber*. The Lord had digged and cut them, but they would not be square and polished. Openly profane persons are better wrought upon then hypocrites. These *gritty stones* of a *broken quarry* are not smoothed so easily as the *hard marble*. They are timber full of *knots* and crooked, fit for *ship-work* it may be, to play with all weather upon a tossing and beating sea; but not easie to be made plain and handsome for *Church-work* which is Gods building.

The cure is also the harder for this reason, because as *Physicians* observe, some *medicaments* which they call *benigna*, kind and favourable medicaments, if they be any way hindered of their end which is to *purge*, they turne to the *aliment* of that *humour* which they should *cleanse*; so those kind and gentle remedy's, the *sweet promises* of *mercy* in the saving blood of *Jesus Christ*, which are the most effectually to worke upon the hardest and most stubborn sinners, yet doe ordinarily lose their effect upon hypocrites, and doe unhappily serve to the nourishment of their *misperceptions* or worse and tougher humours.

I will apply of both sorts, some more *mild*, others more *cutting*; and after the giving of some *preparative*, I will fit the *medicaments* to the *causes* of the *disease*, according to the method which I considered in the discourse we last parted from: for this I find to be a rule in *Avicen*, first to *cure* that which is the *cause*, without which the disease cannot be cured, as an *oppilation* must be remooved before the *feaver*. I will also observe another direction of the *Physicians*, which is, That *medicaments* must be made *pleasant*, so that the virtue of them be not hindered, they must be pleasant in their colour, smell and taste, because distastfull things are not easily taken or kept. I will make them pleasant by inserting here and there some *histories* and *similitudes* as I have done all along; but more sparingly, because the virtue of the former discourses was *heightened* and *strengthened* by *histories* and *experiments*, which were therefore necessary, but here they will serve but for taste and colour, the virtue being in the *wholsomenesse* of the receipts, which I must not be curious in, but plaine, remembering that of *Celsus* a famous Physician, *That diseases are not cured with eloquence but with remedies*.

חֶעֱבָרִי

Charzabh,  
To Dig,  
Deut. 6. 11.  
To Cut,  
Isa. 48. 9.  
To Hew,  
Pro. 9. 1.

Joh. Fernel. de  
Abd. t. rer. caus.  
l. 1. c. 17.

Avicen L. Ca-  
nonis, versus ab  
Arabico, per  
Gerard. Cre-  
monens. l. 1.  
Fen. 4. c. 31.

Fernel. Meth.  
Cur. l. 4. c. 7.

Floftuli medi-  
cinales, ex l. 1.  
Cornel. Celsi.  
Morbi non elo-  
quentia sed re-  
medijs curan-  
tur.

## CHAP. X.

*The preparative to the medicaments for the cure of Hypocrisie. The praise of Sinceritie.*

The prepara-  
tive to the cure  
of Hypocrisie.

Thoma Kempi,  
*del mir. Christi*  
l. 3. c. 10.

Divine Po-  
ems, p. 80.

I will offer nothing to be taken for preparative before the applying of other medicaments, but only that I desire a serious consideration of the *loathsomnesse*, *deadlinesse* and *danger* of the disease, and the *sweetnesse*, *comfortablenesse* and *preciousnesse* of the *health* of *Sinceritie*. Concerning the former of these, I will say no more, but to send back my reader to the *Symptoms*, but especially the *prognosticks* already declared. But for the other, what can be said sufficient to commend *health*, I meane *sinceritie*. We may breake forth in this as he did; "I will speake once againe unto thee O Lord and will not keep silence; I will speake in the eares of my God, my Lord and my King who dwells on high. O what sweetnesse O Lord hast thou provided for them that feare thee, for them that serve thee with their whole heart? 'Tis great honour, great glory to serve thee, and to contemn all things for thee. They shall find the most sweet consolation of thy holy Spirit, who for thy love cast away all carnall delight. They shall obtain great freedome of spirit who for thy sake enter the narrow way and neglect worldly cares. O acceptable and sweet service of God, whereby a man is made truly both holy and free. O holy state of religious service, whereby man is made equall to Angels, acceptable to God, terrible to Devils, welcome to all the faithful. O much to be desired and embraced condition, whereby we attaine the chiefe good, and joy never to end. Sinceritie is the very *Queen of vertues*, she holds the throne and will be sure to keep it. The calme bright day ends at night, the brave fresh rose withers and dies in his hand that holds it, but as Mr Herbert sweetly sings,

Only a sweet and vertuous sou,  
Like season'd timber never gives,  
But though the whole World turne to coale,  
Then cheifly lives.

Sinceritie

Sinc  
all the  
for it.  
ones too  
honest h  
fore him  
They do  
walke v  
to that  
in Ch  
prehend  
conceit  
in simpl  
ends of  
Satan's  
And fuc  
full serv  
tions;  
him.  
and ju  
of a pr  
How C  
the' nar  
might  
Histori  
ned Po  
30. yea  
ly affec  
promis  
but he  
whom  
told th  
bough  
patien  
obtain  
his pre  
to aav  
Yang h

*Sincerity* is so acceptable and pleasing unto God, that he loves all them in whom he finds it, and passeth by many failings in them for it. King *Asa* was a man full of infirmities and some grosse ones too, yet God counted him a perfect man; he had a good and honest heart. God loves them; for *they walke with God*, or before him, *in his face*, as both the *Hebrew* and the *LXX.* expresse it; *They doe the truth*, as *Christ* phraseth it, or as the *Apostle*, *They walke worthy of the Lord*; their hearts are found in his precepts, so that they need not be ashamed; *They follow the simplicity that is in Christ*, that is, they looke at the truth of *Christs* Gospell, apprehend and judge of it without all mixture or corruption of fleshly conceit and wildome. They have their conversation in the world, in simplicity and godly sincerity; doing good without squinting at ends of credit, ease, gaine or content. Though they dwell where *Satans* seate is, they hold fast *Christs* Name and deny not his faith. And such as these he trusts, as we u'e to say, we dare trust a faithfull servant with untold gold, that is, in the midst of great temptations; for they will not betray that trust, nor revolt from him. Hee causeth his servants and people to respect them and judge them faithfull. They offer unto God the pure *Grapes* of a *pruned Vine*, and such wine cheareth both God and man. How God accepts it appeares by all that I have said, how precious the name and memory of such a man is among men, though I might fetch many examples out of the holy Scriptures and other Histories, I will only content my self with that one of that renowned Poet *Francis Petrarch*; he had a very beautifull sister about 20. years of age, whom Pope *Benedict* the 12. did most vehemently affect, and solicited her brother *Francis* to procure for him, promising him many honours, yea and the dignity of a *Cardinall*, but he having God before his eyes (saith mine *Authour*) to whom nothing is hid, before whom nothing can be dissembled, told the Pope with indignation, *That he would not weare an hat bought with so foul a price.* And when afterward the Pope being impatient in his lusts, bribed her other brother *Gerard*, & by his means obtained her, he left *Avinion* where then the Popes Court was, and his preferments too, and all his hopes, rather then he would endure to have his conscience stained. Me thinkes this one *Act* of preferring his integrity makes him more to shine then all his famous ver-

Gen. 5. 12.

Gen. 17. 1.

Lepama.

LXX. ἐν ὁρίῳ

Joh. 3. 21.

Col. 1. 10.

Pl. 119. 20.

2 Cor. 11. 3.

2 Cor. 1. 12.

Rev. 2. 13.

A. 16. 19.

ἐν τῷ ὄρει

τῷ ἑξαμύλῳ

ἀμύλων.

A.

dsg. seu enigma

quod Plutar-

chus tribuit

Name.

Judg. 9. 13.

Hieron. Squar.

Zaphicus in

vita Petrarche.



Epist. Calv. ad  
Grynæum.

Dan. 1. 4.

ses and other bookes though excellent in their kind. Sincerity is a mans honour, and who would not be spiritually ambitious of this honour. Whereas on the contrary, the hypocrite when he is discovered is odious both to God and man. I will only shew it in one example. *Peter Charles*, being expulst the *Sorbonne*, came first to *Geneva*, then to *Lausanna* and other places; but being found out every where that he came, that he was not right, and so receiving no encouragement, he went backe and reconciled himself to the *Romish Church*; but yet after this stept over to our side, but then presently falling foule upon *Farel*, *Calvin* and *Viret*, and nibbling at their doctrine, a *Synod* held at *Berne* condemned him as a *slanderer*. Hereupon he betakes himselfe into the parts of *Brabant*, where he fell to open rayling against the *Protestants*. Upon which service he went to *Rome*, in hope of a fat morfell, as the reward of his *barking* and *snarling*, but there he was received with *scorne* and *contempt*, and being opprest with extreame poverty, and the loathsome *French disease*, with much adoe obtain'd roome to die miserably in an *Hospital*. Thus we have before our eyes a wretched spectacle of a man neglected both of God and man, received of no side, because not constant to himselfe. They say *Roses* grow the sweeter when they are planted by *Garlicke*; let the odiousnesse of hypocrisie make us more sensible of the excellency of *sinceritie*. The sincere ones are those men without blemish that are fit to stand before the King of Heaven; when those others hee will not endure in his sight. The world takes notice that the upright are Gods favourites. *Luther* was knowne to pray oft with intention of mind and zealous fervency, that so long as he lived *Germanie* might be quiet; and had often profest that he firmly believed it would be so, that Gods word might have a little space and freedom to spread it self; wherupon one *Nicolas Mark* a godly Citizen of *Frankfort* was wont as often as he heard any rumours of war, to say, *I feare it not so long as Luther lives*. See what an esteem there was of honest hearted *Luther*, men thought God would deny him nothing. But for the hypocrite he will doe nothing, his very prayers are an abomination. Let these two considerations be first taken down by way of preparative.

CHAP.



## CHAP. XI.

*The first Medicament. Faithfull attendance upon wholesome Preaching. A powerfull and searching Ministry.*

**B**Ecause hypocrisie is caused by an unsound entrance into the Profession of Religion; attend upon the *Ordinance* appointed for *thorough Conversion*, the word in the *powerfull Ministry* of it, which serves for the convincing of the soule; the word in the mouth of the Prophets, which *cuts* and *hewes* the conscience. The Lord hath set his Prophets to be *watch-men* to receive the word at his mouth, and to warne men from him, that they may save their lives; to be *worke-men* to use their *hammers* and *axes* and *toolles* of iron, for men are not as the *stones* for the Temple made ready before, but must be hewed and smoothed by their ministry. Submit your selves to their ministry, to the edge of their word, to the sharpe law preached for the awaking and rowling the sleepey conscience, the unbroken heart. Wait on the *Ministry* of the Law, which will worke in you the *knowledge* of your *estates* and of sinne, that the secrets of your hearts may be made manifest, that yee may fall downe on your faces and worship God, and report that God is in them that speake. Receive the wound of that *sharpe* and *two-edged-Sword*, which pierceth between the *joynts* and *marrow*, which pricketh the heart; that Word which beates the soule from all her *subtill shifts*, washes off her *colours* and *dawblings*, convinceth her thoroughly, shews her what a desperate service she is in while she serves sinne, but that the service of God is perfect freedome. The man that is thus convinced knows what he doth, when he enters into Christs service, and having his eare bored will abide with him for ever.

Wait also upon the entrusting word, that yee may learne *skill* in the *trade* you take up and professe, that ye may thrive in it. Retolve to follow the counsell of the word, as David did, *Thou shalt guide me with thy counsell, and afterward receive me to glory.* Our

owne

Hypocrisie cured by an wholesome and searching Ministry.

Hos. 6. 3.  
Ezek. 3. 17.

1 Kie. 6. 7.

Rom. 7. 7.

1 Cor. 14. 15.  
Heb. 4. 12.

Act. 2. 38.

Psal. 73. 24.

Psal. 106. 13.

Psal. 107. 11.

Ezek. 33. 30, 31

owne counsels will be our confusion, his counsels will bring us to glory. But proud and self-wise hypocrites, will not wait for his counsels; nay more, they contemne the *counsell of the most high*. That people whom the *Lord* so complaines of, were the Jewes who had and boasted of the *Law*, it was read daily in their eares, they would come and sit before the *Prophets*, and say to one another, *Come I pray and let us heare what is the word that commeth forth from the Lord*; but they are like *Princes* that have a *Councell of State*, but they count that but a meere *formalitie of estate*; but they have a *Cabinet counsell*, a *closet counsell* besides, a *Councell of Privado's* of men in all things under the same interests, and these only have their eare and their advise is observed. So it is with hypocrites; and while it is so, that men have their *whispering, privy-faire Councillours, Satan* and the *world*, men will be hypocrites. But as *Elihu* excellently to *Job*, Surely it is meet to be said unto God, That which I see not teach thou me, if I have done iniquity I will doe no more. *Lord* doe thou direct my errors, doe thou correct my miscarriages, that which I misse and faile in doe thou give me light in, and set me right; I resolve to follow thy advites, and if I have offended, yet it displeases me that I have done so, when thou reclaimest me I will doe so no more, and if I mistake the way, when thou tellest me of it, I will turne and take the other path. This is the mind of the sincere, & this will keep a man in the path of righteousness. A *learned Divine* reports it of *S<sup>t</sup> Thom. Thin*, that he was so tender that he would undertake no busines before he was fully perswaded of the lawfulness of it, both by *cleare Texts of Scripture* and the *approbation of most learned, and conscientious Divines*, he made scruple not only of committing the least knowne sinne, but of imbarcking into any action which was *questionable* among those that love the truth in sincerity. This shew'd him to be sincere, and made and kept him so, and preserved him in the integrity of his wayes. O take heed that ye be answerable to your profession and to the word that ye are hearers of; as ye carry a *Bible* in your hands, so let that be your *Master*, as *S<sup>t</sup> Cyprian* was wont to call *Tertullians* works, and while ye hold that in view, listen not to the close whisperings of the *Jesuite* at one eare for matters of Religion, nor to *Nicolas Macchiavel* at the other for busines of policy. Forraignes when they come into any Court, use

to informe themselves of two things especially in a State, of the *Counsell of State*, and of the *Kings foole*: if the *counsell* be wise and vertuous, and the *foole* simply plaine and honest, thence they gather evidences of a well-governed State: but if the *Counsell* be shallow and corrupt, and the *foole* more knave then foole, thence they collect the weaknesse of the State. Your *foole-state* cannot be late, if ye hearken to the *foole* and to rotten counsell that follow private *Interests*. Those counsels will destroy a man, though they have the shews and colors of profit, as *St T. More* in his pleaiaunt and witty *fiction*, makes his friend *Raphael* discourse concerning those counsels that are given to *Princes* to enrich themselves by the *enhancing* and *imbasing* of coynes, questioning upon old and forgotten penall *Statutes*, *selling* of *licenses* for *Monopolies* and the like. They will make the people poore first, and then afterwards the *Prince* too. Gods counsels are counsels of equity and righteounesse, and enriching and establishing counsels. Walke therefore after the word, credit it, esteeme the wisdom of it, honour the *Soveraigntie* and *Royalty* of it, set up no law against that law; maintaine not a close counsell to contradict the results of this counsell; keepe in your bowomes the *Avises* of this holy and wise boord; locke up the *maximes* of the *Scripture* in your breasts. Remember the *Law of Moses*, delight and meditate in it. It will advise you against the *consultations*, and preserve you from *warping* to the corruptions of the Malignant; as *David* found it in his experience; *Princes did sit and speake against me, but thy servant did meditate in thy Statutes*. Let your *secret meditation* exceed your *table-talk discourses*. You shall praise your counsell best by following his advise. Believe not the *prating-solicitor* who takes you off from the course prescribed by your learned counsell, as if he had found out a more compendious and expedite accommodation; assure your selfe he will gull you, and leade you a great way about. The straightest way is the nearest way, I mean the equall and upright way; and all Gods wayes are equall. If *Jacob* had been content to have kept that way, and kept his honesty, he had sooner and more easily obtain'd the *blessing*, which he was like to have lost, through too much haste and greedinesse to catch it. He hearkned to his *mothers counsells*, and it would have had a desperate issue, but that God was carefull of him, and turned all to the bett.

*D. Tho More  
Utopia l. 1.*

See my Exercit.  
on Mat. Digress.  
on Ch. 4. 4.

*Psal. 139. 23.*

## CHAP. XII.

*The second Medicament. The right knowledge of God and believing in him.*

To know God  
aright, cures  
hypocrisie.  
Heb. 11. 2, 6.

Isa. 75. 6.

2. **L**earne to know God aright, and to believe in him. Faith will *marshall* and order every action and affection. By it the Elders obtain'd a good report; without it it is impossible to please God, for he that commeth to him must believe that *he is*, and that *he is a rewarder of them that diligently seek him*. As they say, there is no service to the Kings, be assured there is none like to that of God. Be perswaded of, and get as many experiments as ye may of the *Divine Providence*. Could men believe that *promotion comes neither from the East nor from the West, nor from the South, but that God the Judge putteth downe one and setteth up another*; That life it selfe (for which all promotions are sought) depends not on nature, but is in Gods hand; this would take them off from all *servile dependances* and respects, and make them profess his name boldly, and evenly, and without halting. Faith being seated in the heart would cleanse the whole heart, and diffusing it's vertue as a *leaven* would season every affection, alter the taste of every appetite, strengthen every *propension* to good, fortifie the soule against all evill. Nothing else will be able to doe so much worke. *Opinion* let into the *understanding* may be against one sinne; a *fancie* taken against another; a *customary life* against a third; but haply all this while, while one sinne is shut out, another may be let in; perhaps *vanity* may be banished, but in the place of it, *covetousnesse* imbraced. The *Phylosopher* when he would perswade his King to settle his Court and place of habitation in the heart of his dominion, laid before him a *Bull-hide* ready tanned, upon which when he stood upon any one side of it, and so kept downe that, the other side would rise up; when he removed to the side that rose up and kept downe that, then the side which he came from would rise as high; but when he stood in the *middle*, he kept downe all alike: So is a King whose Court is in some reasonable equality of distance from all the confines of his dominions: Faith is  
this



this *King*, which dwelling in the heart makes provision against every rebellion, keeps downe every *mutiny*. Faith will carry men thorough duties with courage and chearfulnesse, stopping their ears against allurements, and guarding their hearts against terrours. Which appeared in that resolute *Germane Knight*, who undertook *Luthers* cause, who among other things thus writes to the Cardinals and Bishops assembled at *Wormes* against *Luther*: "I will goe thorough with what I have undertaken against you, and will stirre up men to seeke their freedome: Such as yeeld not to me at the first, I will overcome with the importunity of my wholesome admonitions. I neither care nor feare what may befall me; being prepared for either event, either to ruine you to the great benefit of my Country, or my self to fall with a good conscience. Therefore that yee may see with what confidence I contemne your threats, I doe profess my selfe to be your irreconcilable enemy, while yee persecute *Luther* or such as he is. No power of yours, no injury of fortune shall alter this mind in me. Though yee take away my life, yet this well deserving of mine toward my Countries liberty, shall not die. Yee may hinder my designe for the present, and prevent it for the future, but ye cannot hinder, but I shall be remembred unto posterity. I know that my endeavour to remove such as you are, and to place worthy Ministers in your roome, is acceptable unto God. And in the last judgement I trust it will be safer for me to have offended you, then to have had your favour. With much more of such language as this he goeth on in his large *Apologeticall letter* for *Luther* against the *Pontificall Clergy*. Faith sings the same note in all estates. When *David* was in the *Cave*, whither he fled from *Saul*, he sung the 57<sup>th</sup> *Psalme* which he then composed; *My heart is fixed O God, my heart is fixed, I will sing and give praise*. And afterwards when he triumphed over *Hadadezer* the King of *Zobah*, he composed the 108<sup>th</sup> *Psalme*, and sung the same words, *O God my heart is fixed, I will sing and give praise*. Faith taught him the same Song in the *Cave*, and upon the throne, still in those so much different conditions, *My heart is fixed O God, my heart is fixed or prepared*. And so was *Luthers* heart fixed by faith, not to be shaken with those threats and troubles which made *Melancthon* tremble, for which he friendly, but yet very roundly chides him in his Epistles.

Ulric. ab Hut-  
ten, eques in E-  
pist. ad Card.  
& Episc. apud  
Wormuciam.

Psal. 57. 7.

Psal. 108. 1.



*Epist. ad Melan,* An. 1549.

An. 1530.

1 Co. 13. 30.

Heb. 11. 30.  
112. 40. 31.

Acts 15:9.

pistles; "*In private troubles* I am weaker and thou art stronger; "Thou despisest thy own life, but fearest the publike cause; but for "the publike I am at rest, being assured that the cause is just and true, "yea that it is *Christs and Gods cause*. I am well nigh a *secure* "spectator of things, and esteeme not any thing these fierce "and threatening *Papists*. I beseech thee by *Christ*, neglect "not so the divine promises and consolations, where the Scripture "saith, Cast thy care upon the Lord, waite upon the Lord, be strong "and he shall comfort thy heart. And in another *Epistle*, "I "much dislike those anxious cares, which as thou writest, doe al- "most consume thee. 'Tis not the greatnesse of the danger, but the "greatnesse of thy unbelieve. *John Hus* and others were under "greater danger then wee. And if it be great, he is great that or- "ders it. Why doe you afflict your self? If the cause be bad, let "us renounce it; but if it be good, why doe we make him a liar "who bids us be still. As if you were able to doe any good by such "unprofitable care. I beseech thee thou that in other things art va- "liant, fight against thy self, thine own greatest enemy that putt "weapons into Satans hand. I might adde more out of him, but I am too long in a particular; faith is of generall virtue, to order the whole life in holinss; *Christ* is thereby made unto us *Sancti- fication*; our corruptions are thereby mortified, the strong walls of *Jericho* fall down before it. Faith fetcheth assistance from God for all duties; these waiters upon the Lord renew their strength, they mount up with wings as eagles, they run and are not wearied, they walk and doe not faint. Faith inables us to use all the holy ordi- nances for our strengthening lively and profitably. The word profiteth, when 'tis mixed with faith in them that heard: the Sa- craments comfort and confirme and make us to grow, when they are received in faith. 'Tis weaknesse that makes hypocrites; but faith feeds us with both these breads. They are foule humours that breed hypocrisie; but faith purifies our hearts. Faith keeps a watch and a guard upon the soule, that foule and diseased things enter not. It is folly and blind conceit that makes hypocrites, they childishly think 'tis good to have two strings to the bow, two stooles to sit upon, two friends to trust in; faith shews us the fullnesse of God, the fullnesse of his promises. This it is we must labour for, to believe matters of salvation, that is, to assent unto them, as good, as ne- cessary

cessary, selves a sent loss Then w this cle inward things things work up things v will ma

3. B to the r tings a to God to leave membe cord th it hard renoun you to you, te. strang behav venan sure kn are no full o They a scar

cessary, as worthy to be embraced ; not only considered in themselves and without *encombrance* ; but while compared with present losse of sensuall good or present infliction of any sensible evill. Then we shall not faint (as hypocrites doe thorough the want of this cleare assent) but though our outward man perish, yet the inward man is renewed day by day ; while we looke not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporall, (and these are the things that work upon the weake and poore thoughts of hypocrites,) but the things which are not seen are eternall ; (and the sight of these things will make us sincere.)

2 Cor. 4. 16,  
18.

CHAP. XIII.

*The third Medicament. Resolution for God and the truth.*

3. **B**E *thoroughly resolved* for God, and for the *truth* which ye take up to professe. Let *resolution* chaine ye as *Ulysses* was to the *mast* of the *ship*, that he might be secured from the *chaunnings* and *enticings* of the *Syrens*. 'Tis becaute men are not tyed to God, that they *leape over-boord* so often ; being fondly allured to leave God and hasten to the embraces of seeming beauties. Remember therefore frequently the *vow* made in *Baptisme*. A triple cord that was which would not be easily broken if men would tye it hard upon them. Ye then were bound, to faith, to obedience, to renounce the Devill, the world and the flesh. The *Gospell* calls upon you to doe it again. *The grace of God which hath appeared unto you, teacheth you to deny ungodlines and worldly lusts*, to looke as strangers upon them, to shake hands with them, to be of a *denying behaviour* and to say *no* to all such like provocations. Renew covenant often with God, get stronger ropes and tye them with a sure knot that they may not slide. We bind men because their words are not to be trusted. Hypocrites doe breake their words. They are full of proffers and protestions of love and honour and service. They offer as *Zarah* did, but they *draw back their hand*, yea though a *scarlet thread* be tyed about them, though there hath a sensible

Resolution an  
help against  
Hypocrisie.

Tir. 2. 12

ἵνα ἀρνησάμε-  
νοι.

Gen. 3. 18, 19.

notice been taken of them. Be so resolved as to take an oath upon it, with David; *I have sworne and will performe it, that I will keep thy righteous judgements.* See how solemnly they lift up an oath in Ezra's time; Let us make a covenant with our God according to the counsell of my Lord, and of those that tremble at the commandement of our God, and let it be done according to the law. And they sware. But if as that profane man said, oathes may be played with as children doe with chuckstones; then there must be some signall ratification; We make a sure covenant and write it, and our Princes, Levites and Priests seale unto it: Be resolved, be of *Luthers* mind, to goe thorough howsoever; or else you will be driven in with the next storme, and run away at the sight of the first enimie. Be ballasted with resolution, and then ye may endure the beating waves. Resolution keeps Ruth with her mother, Orpah is the hypocrite that complements with God, but likes Moab better where she saw a certaintie. Resolution makes a man a rock that beats back the darts of tentation shot against him, a rocky promontory that washes not away though the surges beate upon him continually. What a strong rock was *S<sup>t</sup> Basil the great* when the Emperour Valens had brought over many Bishops to *Arrianisme*, partly by faire words and preferments, partly by imprisonments and others terrours, only Basil would not turne. He sent a great Courier to him, who advis'd him to yeild to the time, and not sleight the friendship of the Emperour, nor the greater preferments he might have. To that, Basil answered, *That 'twas for children to be wonne with such toys*, and as for the Emperours friendship, it was not to be accounted of, if it must be bought with impietie. The great man being moved, began to threaten him with banishment, tortures and death. Basil answered, the earth is the Lords, and the fullnesse thereof; as for tortures what can they doe upon such a poore thinne body as mine, nothing but skinn and bone. Another time, *Eusebius* Governour of Pontus being much enraged against this same Basil, told him he would teare his very liver out of his bowells: Truly, said *S<sup>t</sup> Basil*, *You shall doe me a very good turne in it, to take out my naughty liver which inflames and diseaseth my whole body.* And this resolvednesse is much fortified by voves, which bind men strongly, as we see in the case of the Gibeonites, and of the Benjamites; because voves or oaths made before

Mal. 1. 19. 105.

Ezra 10. 3. 5.

Socrat. Hist. l.

4. c. 26.

Sozom. l. 6. c.

16.

Theod. l. 4. c.

19.

Josh. 9. 19, 20.

before God, which may not wilfully be broken without incurring Gods great displeasure, and the judgments under which he that sweares layes himself, in case he breaks his oath; for *vowes* are deliberate and resolved promises, according to the definition of them which we find in the *Casuists*, That they are promises made to God out of the judgment of reason and purpose of the will: So that these three things are in a vow, deliberation, purpose and a promise; they doe therefore most strongly bind such as enter into them. There are some that have doubted whether we may vow as all to God, because God loves and requires a free service, not necessitated by vows, because men unnecessarily by them put themselves into a further snare, because we owe all to God without vow. But though we owe duty, we are many times slow in performance, and we may with *Jacob* quicken our selves by *vowes*; neither doe they hinder us from performing a free service, for they are to be made *ex proposito voluntatis*, with our own will: neither are we further insnared by them, then by the precepts of God, when we make them in Gods strength and expectation of his grace to assist, and but for a time, and in things lawfull and possible unto us. We had need to fortifie our selves strongly, because of many assaults against our sinceritie; to set our foot fast, because of the many shuffles the world will put upon us. And that we may resolve for God and truth, labour with good judgment to see reason, to choose that side, and then to rest in the choice made. Be not alwaies in choosing, pitch some where. And what is more lovely, more worthy of choice then God and his truth? Let our desires therefore be towards God and his name, and then even dangers themselves will not remove us from him, or make us unfaithfull; as we heare the Church speaking in the Prophet, *Yea in the way of thy judgments have we waited for thee, the desire of our soul is to thy name and to the remembrance of thee: With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early.* Let our byas be to God. The hypocrite when he makes faire towards God, runs against byas. All outward acts of approaches and addresses to God may be made by hypocrites; there is no externall thing but a Painter may draw it and colour it with his pencill; But love, unfeigned love, which will bind stedfastly and make the soul cleave unto the Lord with full purpose, is above and beyond the

Iud. 11. 3, 6, 7,  
14, 19, 20.

Fred. Balwin.  
de Casu. l. c. 8.  
Agor. To. 1. In-  
stit. l. 1. c. 14.

Gen. 28. 21.

I. 2. 26, 8, 9.



Cant. 8 7.

Psal. 73. 28.

2 Sam. 6. 22.

Cyriac. Span-  
genberg. in  
Gron. Man-  
field. ad An.  
1532.

the art of painting. Many waters cannot quench love, neither can the floods drown it; If a man would give all the substance of his house for love, it would utterly be contemned. See God worthy to be preferred, and love him truly; and that love will keep you true to him; so that if the world doe offer her self with her rich dowrie, and shew you her beauty and her wealth, she shall not be able to entice you from him, or winne away your love and your hearts. David made this choice, *It is good for me to draw neare to God.* And he kept to this choice, though he were scofft at for it; If this be vile, to serve and honour God who advanced me, I will yet (said he) be more vile then thus. He was not, he would not be ashamed of his zeale. I will only remember the carriage of another Prince to beare him company, who ran thorough greater discouragements then flouts, that he might hold to his choice. I meane John Duke of Saxonic, who to use my authours words, might have had all that the world could afford, if he would not have been a Christian, but not respecting many calamities, yea the danger of death it self, he heroically defended the sincere religion, against all the Devils and the Pope, in three publike Imperiall assemblies. And when it was told him he should loose the favour of the Pope and the Emperour, and of all the world, if he stuck so fast to the Lutheran cause; Here are two wayes, said he, *I must serve God or the world, and which of these doe ye think is the better.* And so put them off with this pleasant indignation. Neither would he be ashamed to be seen which way he chose to goe, for when at the publike assembly of the States of the Empire, It was forbidden to have any Lutheran Sermons, he presently prepared to be gone, and profest boldly, *He would not stay there where he might not have liberty to serve God.* He was resolved for God. And I brought the example for a *probatum est* upon this Medicament, that resolution will keep us close to God.



## CHAP. XIV.

*The fourth Medicament. The thorough feare of God.*

4. **G**ET Gods *feare* planted in your hearts. There is nothing more effectually then that for the present cure. King *Jehoshaphat* knew that this would preserve his Officers in their uprightness, and startle them if they were not so. Those whom he set for judgment and for controversies, he charged them, *Thus shall ye doe in the feare of the Lord faithfully and with a perfect heart.* *Salomon* knowing this the most necessary point of all his Sermons to be remembred, delivered it in the end of all, because he would have it to dwell in the freest thoughts of men; *Let us heare the conclusion of the whole matter, feare God, and keep his Commandments.* They are well joynd together, for that blessed man that feareth the Lord, will delight greatly in his Commandments, and will walke in his wayes; it is the beginning of wisdom, that wisdom which is in obedience; which the Psalmist calls, *A good wisdom or understanding; The feare of the Lord is the beginning of wisdom; a good understanding have all they that doe his Commandments.* It is that which will nourish and encrease an hatred of sin, *The feare of the Lord is to hate evill.* It kept *Joseph* from wronging his Master, and made him faithful concerning the Kings store-houses and treasure. It held him within the bounds of righteousness, where he had strength and opportunity to breake thorough. It hinders the delighting in sin, by which the integrity of some men is lost; *Delight cannot dwell with feare.* It makes men despise other feares whereby some men are terrified from their constancie. *Jeremiah* was not dismayed at the faces of the Princes, Priests and people, because Gods feare made him a defended citie, and an iron pillar, and brasen walls against the whole land. This cuts off base and unworthy complyings, he will not say, a confederacie, to whom the people say a confederacie, nor feare their feare, who sanctifie the Lord of Hosts himself, and take him for their feare and their dread. A greater feare will swallow up a lesser.

U

Christ

The feare of  
God will cure  
Hypocrisie,  
1 Cro 19.9.

Eccles. 12. 13.  
Psal. 112. 1.  
Psal. 118. 1.

Psal. 111. 10.

Pro. 8. 13.

Iob 3 1, 21, 22,  
23.

Ier. 1. 17, 18.

Isa. 8. 12, 13.

Mat. 10. 28.

Ecclesi. 1. 15,  
16, 17, 18,Antonin. Ep.  
Florent. Hist.  
Tit. 16 part. 2.  
c. 4. 5. 3.

Gen. 17. 1.

Christ improves this argument upon his hearers, that they should not feare him that can kill the body, (and that is all they can doe, and the worst of their spight) but that they should feare him that can cast body and soul into Hell fire. The Asse a dull and slow creature feares the spur or the whip, and will drive on roundly, but if it come to a fire, he feares that so much, that the spur may fetch blood, and the whip be spent and worne with lashing, yet he will not be forced to goe forward. Here is feare conquering feare. You feare men, they frown and threaten, and beare a sword; but offend not God to please them, for in his frown is death, his sword is sharper and his arrows ready. This is finely urged by an Apocryphal authour; "They that feare the Lord will not disobey his word, and they that love him will keep his wayes. They that feare the Lord will seek that which is well pleasing unto him; and they that love him shall be filled with the Law. They that feare the Lord will prepare their hearts, and humble their souls in his sight, saying, we will fall into the hands of the Lord, and not into the hands of men; for as his Majesty is so is his mercy. The force of this feare the receipt that I am now commending, I shall thinke fit to manifest in one experiment. The Emperour Henry the third had a Chaplain, who one night entertained an Harlot into his bed, the Emperour by some meanes knew of it, but making as if he knew nothing, he commanded him the next morning to officiate in the holy service. The Chaplain it seems having remorse, and daring not so highly to profane the name of God, being conscious to himself of his sinne, refused to doe it. The Emperour urged him much; it was it seems to try him thoroughly. But he still refusing, the Emperour said he should either doe it or be banished. He obeyes the sentence and leaues the Court. The Emperour sends after him, and his officers bring him back bound as a delinquent and ready to suffer, rather then to pollute the service of God as he esteemed. But the Emperour took him, and highly commending his honesty, that he feared Gods wrath more then his, presently bestowed a choice Bishoprick upon him, and held him ever after very deare unto him.

This feare is in other phrased called in the Scripture, *The setting of God before one*, or the *walking with God*. And that will make a man sincere, *Walke before me*, saith God to Abraham, *and be upright*.

right. And thus it was that *Enoch* walked with God. We are sure his wayes were sincere, for the Scripture testifieth that they pleased God. This will crush the first risings of *hypocriticall thoughts*; *God sees, shall I then dally, shall I mock God?* We would not doe many things that we doe, if but a child saw us; and shall we not respect Gods eye? or doe we think God is blind? The Church in the *Psalme*, observes this effect to her selfe of this medicine. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant; Our heart is not turned back, neither have our steps declined from thy way.* But how came she to be thus healthy? It follows; *If we have forgotten the Name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart.* This had a right operation in the Apostles, *We are not as many which corrupt the word of God, or, which deale deceitfully with the word, but as of God, in the sight of God, speake we in Christ.* We consider that our commision is from God, and that our worke is done and discharged in his eye. And in the same manner the Apostle speaks to the *Thessalonians*; *Our exhortation was not of deceit, nor of uncleanness, nor in guile; But as we were allowed of God to be put in trust with the Gospell, even so we speake, not as pleasing men but God, which trieth our hearts.* Even idle and wastfull servants when their Masters come home, compose themselves and are double diligent. But our Master is never absent; *The wayes of a man are before the eyes of the Lord, and he pondereth all his goings.* Therefore *David* like a good servant bestirred himself at all times; *I have kept thy precepts and thy testimonies, for all my wayes are before thee.* And no wonder that *Paul* and *David* have been thus wrought upon, for we find this *physick* to have prevailed with the strong constitution and rough humour of Heathen men. *Seneca* gave it among his advises to his friend *Lucillius*; *That he should live with men as if God saw him, and pray to God as if men heard him.* And in another Epistle; *live thou so* (saith he) *as if I were by to heare and see all that thou dost.* Truly 'tis much that some men will doe, and much that they will forbear and restraints themselves in, because some men are by whose presence they regard. I knew one who was said to be an extraordinary swearer, and yet in diverse moneths together when he had occasion to live under the

Gen. 5.

Heb. 11. 5.

Psa. 44. 17, &c.

2 Cor. 3. 17.  
κατὰ δέωσιν.

1 Thes. 1. 3, 4.

Pro. 5. 21.

Psal. 119. 168.

Senec. Ep. 10.  
Sic vive cum  
hominibus tan-  
quam Deum vi-  
des, sic loquere  
cum Deo, tan-  
quam homines  
audiunt.  
Ep. 32.

Pro. 24, 11, 12.

same roose, I never heard him sweare an Oath. And so it is with many ordinary drunkards and wantons, they will curbe themselves most strangely in the company and presence of the good. I have sometimes been thinking that this may be a reason why many retired godly, grave Ministers cry not out so much in their Pulpits against such and such sinnes, because their soules come into none of their secrets, they have such foule sinnes, but by heare-say, they know them not. I remember I once heard that inward liver, that Spirituall Divine Dr Sibbs speak somewhat to this purpose in conference. But what Atheisticall wretches are they that respect a mans presence, and have no regard to the eyes of the all-seeing God? O let them not thinke to hide any thing from his sight or knowledge, to whom their very thoughts, their base and deceitfull thoughts are knowne. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; If thou saist, Behold we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul doth not he know it? Is thy foule and all the windings of it in Gods hand, and is there any thing in it, that he is not acquainted with?

## CHAP. XV.

*The strengthening of the fourth Medicament by putting in another Ingredient. The thoughts of our great account before God.*

The remembrance of our account, a cure of hypocrisie  
Fernel deMeth.  
cur. 4 c. 7.

Gen. 3, 9, 11.

**I** Remember a rule of the Physicians, that if a Medicament be slow and sluggish in working, the vertue of it is to be stirred by putting in somewhat else. Now though this that I have last named be strong of it selfe, yet because I would be sure to have it worke, I will adde unto it, The remembrance of that account that is to be made unto God. Sure this will have its operation in the most rebelling diseases. Will they loyter that must shew their worke to their Master at night, when he will not faile to require their taske? God will be sure to call to a reckoning. He did so at the beginning. Adam, Where art thou? Hast thou eaten of the Tree, Whereof I commanded



commanded thee that thou shouldst not eate? He did so with *Ahab*, 1 Kin. 81. 19. when he was secure; he sent his Prophet as his steward to him, *Thus saith the Lord, Hast thou killed and also taken possession?* And what said the Lord to *Moses*, *I have seene, I have seene the affliction of my people, which is in Egypt, and I have heard their groaning, and am come downe to deliver them; And now come, I will send thee into Egypt.* O let them that forget God, consider what he saith, *These things hast thou done and I kept silence; but I will reprove thee and set them in order before thy eyes.* *Salomon* shewed himselfe a wise-man, that he considered this; *I saw under the Sunne the place of Judgement, that Wickednesse was there; and the place of righteousness that iniquity was there; I said in my heart that God shall judge the righteous and the wicked.* Oh let us say in our hearts to also; or let us commune with our hearts upon our beds, as *David* speaketh. Let us review our works, that they may be ready for Gods view. The *Ancients* us'd to take this stomack-pill of self-examination every night. Some of them as *Climacas* reports, used little-bookes, which they tied at their girdles, in which they kept a memoriall of what they did against their night reckoning. There are some I suppose, though but few I doubt, that keepe up such a like practise now a dayes. I have seene a *Memoriall* in *MS.* to that purpose of *S<sup>t</sup> Peter Carews*, a man active in Religion about the beginning of *Qu. Elizabeths* time. We find it in a late printed Relation of that worthy man *Colonell Harwood*, that he kept a *Dyary* of *Slips, infirmities* and *passages of Providence*. But such things come not usually to light, nor are they very fit they should. Yet a *Germane* some few yeares since, one *Sebastian Heinric* was bold to publish for the course of one yeare, whatsoever he did reade or saw every day in that yeare. But these are for our closet, and should be private helps 'twene God and our conscience. And sure he that is most busie with his conscience, keeps his conscience clearest. The remembrance of the great Audit especially, the great day of account, me thinkes should be very effectuell to recover those that are farthest gone in the sickness of *Disimulation*. The Emperour *Constantine* thought so of it, who when he doubted whether *Arrius* spake true or not, he put it to this issue with him. *If thy opinion be right (said he) thou hast done well to sweare, but if it be hereticall, and yet thou hast*

*Climac. grad 4  
apud Bibl patr.  
To. 6. par. 1.*

*Hugh Pet. Rel.  
lit. of Sir Ed.  
Har.*

*Seb. Heinric  
Orum delitio-  
sum in quo ob-  
jecta vel in a-  
ctione, vel in le-  
ctione, vel in  
visione ad singu-  
los dies anni  
1629. observ-  
ta representan-  
tur E. jaris in  
11.  
Atban. Orat. 1.  
contr. Arr.*



Sozon Hist. l. 2  
c. 8.

dared to sweare, know that God will revenge thy perjuries, and shew his judgement from Heaven upon thee. He thought that might prevaile to make him sincere. It did so in one Patient, whom I will instance in, for the approbation of this Ingredient in the medicament which we are ministring. When Sapore the King of Persia raised a violent persecution against the Christians, Usthanes an old Noble-man a Courtier, that had been Sapore's Governour in his Minority, being a Christian was so terrified that he left off the Profession: But he sitting at the Court-gate, when Simeon an aged holy Bishop was led to prison, and rising up to salute him, the good Bishop frowned upon him and turned away his face from him with indignation, as being loath to looke upon a man that had denied the faith. Usthanes fell a weeping, went into his Chamber, put off his Courtly garments, and brake out into these like words, *Ah how shall I appeare before God, whom I have denied, when Simeon a man will not endure to looke upon me. If he frowne, how will God behold me, when I come before his Tribunal.* This Physicke so wrought with him, that he recovered not only health, but spirituall strength, went and boldly professed himselfe a Christian, and dyed a Martyr gloriously. O let us all consider it, that we must stand before that barre, and if we have been unsound, we shall be made a shame before God and the holy Angels, and infinite multitudes of men. *He whose hatred is covered by deceit, his wickednesse shall be shewed before the whole Congregation.* Woe to them that seeke decepto hide their counsell from the Lord, and their works are in the dark, and they say, who seeth us? and, who knoweth us? Surely your turning of things upside down, shall be esteemed as the Potteryers clay; for shall the work say of him that made it, he made me not; or shall the thing framed, say of him that framed it, he had no understanding? Thinke not but God underitands all your deviles; if ye turne your selves downward to be hid, he can and will turne the down-side upward, the inside outward. This is the shame wherby Hypocrites shall be punished, which was Plutarchs conceit where he brings in Thesebius returning from hell and relating the severall kinds of punishments there, he makes him tell that Hypocrites are plagued by turning up and down, and some that they had their skins drawn off. - Yea this shame is not alwaies reserved to the judgment of the great day, but sometimes

Prov. 26. 26.  
Isa. 29. 15, 16.

Plut. de his qui  
sero pun p 203.  
miti.

CH  
som  
En  
tha  
son  
but  
ly p  
crim  
but  
and  
of jo  
conf  
disce  
with  
of th  
say, a  
thoug  
cover  
upon  
under  
the C  
thing  
one l  
beard  
with  
well  
classe  
and o  
wante  
filthy  
know  
Alex  
ved, h  
ked, a  
the hi  
expres  
shame  
(slaid  
med.

sometimes God layes it upon hypocrites, even here in this life; as *Eusebius* notes it, speaking of the *persecutions* under *Verus*: Those that being apprehended denied the faith, were not only led to prison with the rest (for their poor deniall would not serve their turn) but forced also to suffer the same torments: and as they who freely professed what they were, were laid in prison with no other crime objected against them, but only that they were Christians; but those deniers were put in as homicides and *flagitious persons*, and sustain'd a double punishment. Those upright ones were full of joy; but these crushed down with the great and heavy weight of conscience, so that as they were led through the streets, men might discern them by their countenances, demisse, abject, deformed with the foule blot of their basenesse, contemned and scorned even of the *Gentiles* as base and effeminate cowards. But especially I say, at the great day, Hypocrites shall be made a spectacle of shame, though possibly they may have waies here to keep themselves undiscovered and hide their blemishes, as men that weare white Gloves upon foule hands, or as the crookednesse of the body may be hid under a stiffe and bolstred Gowne; but what will they doe when the Glove must be pluckt-off, and the body shewed naked, for all things are naked in the eyes of him with whom we have to doe; as one said to an old-man with gray-hairs, who dyed his head and his beard of a youthfull colour, *Though thou couldst deceive the world with thy false haire, Scit te Proserpina canum, Death knows well enough that thou art gray.* Thou keepest thy booke shut, clasped, tyed up; but what wilt thou doe when it shall be untied and opened, then the heresies that are in it that thou studieth, the wanton lives that thou spendest thy time to reade, the lascivious and filthy pictures that thou usest to feed thine eyes with, shall all be knowne. Thou maist deceive all the world like that counterfeit *Alexander* in *Josephus* his Story, but *Augustus* will not be deceived, he hath quicker and more piercing eyes. God will not be mocked, and ye shall find, that the hidden-things of dishonesty will be the hidden things of shame: one and the same Greek signifies and expresseth both: both dishonesty and shame. Dishonesty is shame in the Act, and will be shame in the event. *what sinis* (said the Apostle) *had ye of those things, wherof ye are now ashamed.* At least if they be past shame here, they shall be forced at last

*Euseb. Hist. l. 5.  
c. 1. mibi. p. 118.  
e f 8.*

*2 Cor. 4. 2.  
τὰ κρυπτά τῆς  
αἰσχύνης  
Roin. 6. 21.*

Wisd. 3. 1, 2.

Wisd. 5. 4, 6.

Luk. 12. 1, 2, 3.

Aug. l. medit. c.

4.

L. de extr. Jud.

c. 1.

Amb. in Pf. 43

Jer. in Dan. 7.

Olympid. in

Ecl. 1. 2.

Thom. in 4.

Sect. dist. 43.

Bonav. art. 2. q.

2.

Dom. Soto. dist.

47. q. 11.

last to confesse their shame; and as the ancient Authour of the book of *Wisdom* speaketh, "The souls of the righteous are in the hand of God, though in the sight of the unwise they seeme to die, and those unwise ones shall be forced to confesse themselves fools, when they shall say concerning the upright man; We fools accounted his life madnesse; but we are they that have erred from the way of truth. Let me therefore renew unto these men the words of our blessed Saviour, *Beware yee of the leaven of the Pharisees which is hypocrisie; for there is nothing covered that shall not be revealed, neither hid that shall not be known; whatsoever ye have spoken in the darknesse, shall be heard in the light; and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.* This consideration may be effectually to purge unsoundnesse, as it hath been powerfull to preserve others in their uprightness; as in *S<sup>t</sup> Augustine*, "Behold all mine iniquities shall be laid naked before thousands of people, before many troupes of Angels shall all my faults appeare. For this was the opinion of many *Ancients*, besides *S<sup>t</sup> Augustine*, that even all that the godly hath done, shall also be layed open, as of *Ephraim*, *Ambrose*, *Jerome*, *Olimpiodorus*; and of the Schoole-men, *Aquinas*, *Bonaventure* and *Soto*: And for my part I subscribe to them, but with that distinction that passeth among them, That all the actions of the godly shall be opened to be under the judgement of approbation; but those of hypocrites as of all other wicked men, under the strict scrutinie and judgement of condemnation. Thus having heightned this 4<sup>th</sup> Medicament by putting in this other ingredient, least it should yet misse it's effect, I proceed to prepare and make ready some more.

## CHAP. XVI.

*The fifth Medicament. The exalted thoughts of our Christian Dignitie.*

High thoughts  
of Christian  
dignitie cure  
hypocrisie.

5. **B**Ecause baseness of spirit makes hypocrites, they are *Fex potius*, a low and fordid flattering generation; let us get raised and exalted minds. The lowest of the people were fit to be Priests

to *Jeroboam*, they would say as said, and serve his turn best, because they would serve his humour, and make even Religion it self a *state busines* for the setting of his new crown. But let us remember that though we are the *Kings people* and our *friends friends*, yea and their *servants* too in all offices of *righteousnesse* and *love*; yet we serve also an *higher master*, the *Lord Christ*. He that published the sweet *Poems* of that happy man *M<sup>r</sup> George Herbert*, saith of him, that to testifie his *Independency* upon all others, and to quicken his diligence in Gods service, he used in his ordinary speech, when he made mention of the blessed name of our Lord and Saviour *Jesus Christ*, to adde *my Master*. If men were unfainedly of his mind, their respects would be to *Christs commands*, to *Christs will*, to *Christs pleasure*. If we could lift up our eyes to God, to him that dwels in the Heavens, then as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse; so would our eyes wait upon the Lord our God. We are Gods speciall people, peculiar, precious to him, a purchased people, and therefore to refer all our wayes to his liking, to *shew forth the praises of him, who hath called us out of darknesse into his marvellous light*; which in time past were not a people, but are now the people of God. They are *nullius nominis*, scarce to be called so much as a people, who are the worlds people, who are every bodies people, who are and will be whatsoever you will have them to be. We become a people, when we become the Lords people, else we are none; O let the thoughts of our dignity elevate and take us off from base dependancies. True godlinesse will enoble mens spirits, contrary to that slander which profane men cast upon it in *Salvians* time, that Christians lost the honour of *Nobility*. *Solomon* a King was of another mind, *That a man of understanding is of an excellent spirit*. And so was *S<sup>t</sup> Bernard*, that such a man cannot but mind glorious things. Such an one enjoys freedom as his patrimony. Hypocrites are the poorest sort of slaves, but where the *Spirit of the Lord is there is liberty*. Such have a holy scorn to be at the becke of every base and unworthy humour, and with the Courtiers of *Dionysius* to lick up his spittle and sware it was sweeter than Nectar. The world thinks of the religious that they are dull, heavy, droisie, stupid fooles; whereas indeed they have the only bravenesse of mind; for this is it which perfects a man, to imitate God, as *Nyssen* observes; or as others, to know God aright:

X

every

Pl 112. 1, 2.

1 Pet. 2. 9, 10.

Salu. de Guber.

Dei 1. 4.

Prov. 17. 27.

Bern. Ep. 42.

2 Cor. 3. 17.

Grez. Niss. de  
vita Moiss.



Abg. ep. 130.

Fr. Petrarch. de  
Remed. utr. fort.  
l. 1. dial. 16.Merc. Trismeg.  
in Cratere.Matt. CROMER.  
de reb. Polon. l. 5s Mac. 1. 18,  
19, &c.

every kind of knowledge gives some excellence. *Polemon* that *St Augustin* speaks of, who was all for wine and play, became a braver man when he came acquainted with the *Philosophers* School. But divine knowledge gives yet a fairer lustre. The learned man excels the ignorant, the godly man the learned. The noblest blood runs in the veins of religious men. They are specially and principally *Gods offspring*. Other differences of blood, and the boasting of it, *Petrarch* calls fooleries. "All blood is of the same colour, noble birth makes not "a clearer skin but sound constitution. I will not insert more out of that dialogue of *Petrarch*, lest I should be thought to diminish and disgrace *Nobility*; no, I honour it, and am not of their Counsell of Confusion, who would have these hills levelled with the low vallies of the people, only I prefer the heavenly *Nobility*, *Sion* is the most pleasant hill, and one of the *sins of God* more noble then all the *sins of Adam* that are not so. Who will not easily grant me, that a mean private *Christian* is in this respect more *innobled* then the great *Ottoman*, or the mighty *Cham* of the *Tartars*? That soul which drinks the largest draught out of the cup of *spirits*, according to the fable of Antiquity, is most pure and noble. Only let this consideration work so upon us, as to make us answer our worth, and not degenerate from that nobility. How do *Nobles* stand upon their honour, what dangers will they not meet with, and expose themselves to, for the clearing of their reputations, or illightingning their names. How many bloody duels have been fought in the cause of wronged honour, how tender is it, like the eye, of the least dust of disparagement; and shall we stain our dignity and betray it? But as *Boleslaus* King of *Poland*, when he was to speake or do any thing of importance, would take out a little picture of his father, that he carried about him, and would kisse it and say, *Dear father I wish I may do nothing unworthy of thy name*: So let us doe nothing that may disparage our God, whom we serve, our father from whom we descend. We have a most notable *probatum est* upon this medicament, delivered by an *Apocryphall* Writer, but very worthy of our taking notice, in one *Eleazar*, who suffered under the persecution of *Antiochus*, they would have forced open his mouth to eat Swines-flesh, but he chose rather to die gloriously then to doe any thing so contrary to the Law. Then some pretending friendship and old acquaintance with him, tooke him a side privately and desired him to take other flesh into his mouth,



mouth, and make as though he had eaten the flesh of the Sacrifice appointed by the King, that so he might scape death. But he began to consider his age, the honour of his gray-haires, his conversation from his child-hood, but especially the Law of his God, and therefore resolved not to yeeld to them, but told them it became not his age to dissemble, to make others thinke that *Eleazar* of 90. years of age were now gone to another Religion; and so (said he) *through my hypocrisie for a little time of transitory life*, they might be deceived by me, and I should procure malediction\* and reproach to mine old-age. I will shew my selfe such as mine age requireth, and will leave a notable example for such as be young to die willingly and courageously for the honourable and holy Law. I will parallel this brave Jew with as grave and resolute a Christian: The famous *Gordius* so much commended by *St Basil*, he being a Commander of the Army under the Emperour *Galerius*, for love to Religion cast away his Belt and went into a Desert; but comming one day into the City, when the feast of *Mars* was celebrated, he could not containe his spirit, and being discovered was adjudged to the fire: His friends wept about him and advis'd him at least in word to deny Christ, though in heart he believed in him. But he suddenly repeating that of the Apostle, with the heart, &c. *Rom. 10.* went from them courageously to the Stake. O let us seriously entertaine the same consideration to keep us from being blotted with hypocrisie. As profession makes us eminent: so t'will make our sinnes more evident.

So the Geneva  
translation  
reads,

\* Abominan-  
dam maculam.  
Gr. Abominati-  
onem & macu-  
lam. Fr. Jun. ad  
loc

Basil. Sermon in  
Gord. Mat. 6

## CHAP. XVII.

*The sixth Medicament. The cure of corrupt affections. Of Envie. The folly of it. Of Popularity. The payson of it. Of Vaine-glory. The deceitfulnesse of it. Of Worldlinesse. The vanity of it. The Conclusion.*

6. **L**Astly, because the main cause of hypocrisie is indulgence to corrupt affections, foure of which I took notice of, I am to propound somewhat for the cure of them.

1. *Envy* is the signe at which the foole dwels. *Solomon* is bold to give him that name: *I considered* (saith he) *every right work, that for this a man is envied of his neighbour, The fool foldeth his arms together and eateth his own flesh.* Was not *Ahitophel* a fool to hang himselfe, because another mans words were received with more applause? Was not *Haman* a foole, who could receive no comfort in his owne great preferments and places of honour, because another man, namely *Mordecai* was a Courtier? *Solomon* called such men fooles, as well he might, and *Eliphaz* calls them *silly ones*, *Wrath killeth the foolish man, and envy slayeth the silly one.* 'Tis indeed a corrupt and rotten humour, *The rottennesse of the bones*, and therefore by all meanes to be purged forth. But you must purge out pride first, for the proud foole is the envious one; *He is proud, knowing nothing, but doting about questions and strifes of words, wherof commeth Envy.* After purging use strengtheners, sincere love, rejoyce in others good, communicate good with them. Some wrap up their talent and will not improve it, lest others should share in some gaine with them; out of these flints, yee shall get no fire, unless ye strike them hard. They will call this reservednesse wildome, modesty; but 'tis in truth a rotten envious churlishnes. *Vacia* that *Seneca* speaks of and makes a witty *Epitaph* upon him, laid himselfe up in the country in a retired life, among other reasons for this, that he could not endure to see men happy. But they are most like God that are most diffusive. Let us be content

The cure of  
Envy.

Ecc. 4. 4. r.

2 Sam. 7. 23.

Esth. 5. 13.

Iob 5. 3.

Prov. 14. 30.

1 Tim. 6. 4.

1 Cor. 13. 4.

Seneca. epist 55.

tent to *shine to others*, and to let others *shine*. Rejoyce in others gifts. *S<sup>t</sup> Paul* did so with the *Philippians*; I thank my God upon every remembrance of you, alwayes in every prayer of mine for you all, making request with joy for your fellowship in the Gospell. And with the *Colossians*, We give thanks to God, since we heard of your faith in *Christ Jesus*, and of the love which ye have to all the Saints. And if we cannot patterne this copy in *S<sup>t</sup> Paul*, unlesse we have some to hold and direct our hand; let us consider that God useth his *Soveraignty* in bestowing of gifts, and wee must submit unto his high pleasure; but he is pleased withall to manifest his infinite wisdom in the distribution, that we might stand in need of, and serve one another in love. I will not pursue this argument, it being wholesomly and fruitfully done already in some Tractates extant.

2. Baniish popularitie, and complying with opinion. Entertaine not greedily the applause and affection of the multitude. It may prove to be *poysen* to them who are yet very *sound*. I know that *Chrysostom* is acculed to have been popular. 'Tis true, he preached with much freedom against the Court, which ordinarily is well taken and thought of among the people: But to me it seems this popular favour was beside his indeavour, because I find, where he might have made use of it, he declined it. For when a potent faction of errorious and some hypocriticall Bishops had procured a sentence of banishment against him, which was for nothing indeed but his honest zeale, yet durst not execute the sentence for feare of the people, to whom *Chrysostom* was very deare. But he to avoid tumult, secretly came and delivered himself into the officers hands, and suffered his horses to stand at one gate of the City, that while the people flocked thither, expecting that there he should take horse, he went out privately at another. To me it appeares by this act, that he was and maintained himself sincere, and that he fled from that popularity, which without his seeking, followed him. Know that your account is due to God, rather then to the world. Goe not in the croud. 'Tis good, yea sometimes necessary to be singular. Choice plants grow but here and there, they grow not up like nettles. The best are so few, that in many places they are alone, like here and there a wheat stalk in a field of barley, so above all the rest that they may be told and counted by one that stands afarre of. Gods people have other principles, other hopes, other ends, another way

Phil. 1. 3, 4, 5.

Col. 1. 3, 4.

The cure of  
Popularitie.Erasm. in vita  
Chrysostomi.  
To Oper.

Horat Satyr.  
lib. 1. Sat. 1.  
Ut quidam me-  
moratur Aile-  
nis  
Sordidus ac  
dives, populi  
contemnite ve-  
ces  
Sic solitus:  
Populus me fi-  
bilat, at mihi  
plaudo  
Ipse domi:  
fimus ac num-  
mos contem-  
plor in Arca.  
Ephes. 2. 2.  
Mat 7.  
Pro. 2. 10.

Sacred Poem,  
Perfirbant,  
p. 5.

The cure of  
vain glory.  
Mar. 13. 13.

2 Cor. 4. 5.

Prov. 4. 8.  
Rom. 2. 29.

then the world hath. Even that wretched worldling in *Horace*, who cared not what the people said so his bags were full, he will shame us, if we be so weake as to value the *common voice*, and doe not hug our own choice and *singular felicitie*, that we are entrusted with a treasure from God, 'Tis the condition of naturall men, and Gods enemies to live, as the Apostle speaks, *after the course of the world*; for that is to obey the spirit that rules in the children of disobedience. There's no fault in *singularitie*, so that it be not *proud, humorous, fantastick*. Gods way lyes out of the *common roads*, 'tis not much beaten, *few there be* (saith Christ) *that find it*. Good men and righteous men have a way of their own, that is called also *their way* for distinction sake. *The good mans way, or the righteous mans way*. There is mention of it in the *Proverbs*, *Walk thou in the way of good men, and keep the way of the righteous*. Be not laughed, and mockt, and flouted out of the way, resolve to doe that which is right and just, whether it be liked or disliked by the people. I will say no more to this point, but commend it in the countell and the words of our *divine Poet*,

*Doe all things like a man, not sneakingly:  
Think the King sees thee still; for his King does.  
Simpring is but a lay. Hypocrisie:  
Give it a corner and the clue undoes.  
Who feares to doe ill, sets himself to task:  
Who feares to doe well, sure should weare a mask.*

3. Shun vain-glory and ambition. Be of *John Baptists* mind, to be willing to decrease that Christ may encrease, to be willing to be hated of all for Christs name sake. Be hearty for Gods glory. Exalt God into the throne. Lift him up above thine own interests and ends. This was faithfully observed by the Apostles; *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake*. And this is the way to advance a mans own interests, for as *Salomon* speaketh of wisdom, *Exalts her and she shall promote thee*. Whereas *John* and the *Pharisees* who served their own praise, became vile. Respect Gods allowance before humane praise. The true Jew is he whole praise is not of men but of God. No matter though ye be hid to all but God. *Worthlesse dayes* grow in sight upon the surface, but pretious richest rarities are hid within the

*bowells*

bowells of the earth. The Sun would shine bright though all men were asleep at high-noon, and no eyes open to see the glory of his beames. St. Augustin tells us of an old Comedian, who having no other spectators, went usually into the Theatre and acted before the statues of the gods. No matter if the people take no notice, if we be in Gods eye. I had thought to have enlarged these points, about the deniall of our selves in our own honour and reputation, but that there lately fell into my hands a Treatise usefully and very wholesomely penned by Mr Burroughs, of Moses his self-deniall, to which I refer my reader, and commend the book unto him, as being very pertinent to this matter in hand.

4. The most prevailing of all other inordinate affections is that of worldlinesse or worldly-mindednesse. Against which, that it may not make us warpe to any uneven and crooked courses, we must especially practise self-deniall, without which we cannot be disciples after Christ. To this end, endeavour to dry up, or divert the spring of self-love; in the corrupter sense and use of it I meane; for self-love is a plant which Gods hand hath set in mans nature, and grace pulls not up what God planted, and nature as a fresh soyle yeildeth. We are to love our neighbours as our selves, therefore our selves first as the measure of the other. But when self-love keeps no measure, and comes to deserve its name, because self only is loved and neither God nor neighbour; then 'tis turn'd to a weed which must be plucked up, for, None of us liveth to himself. But let us love our selves so, that instead of loving we doe not ruine our selves. He that thinks his happinesse is layd up in any thing but God, that hugs the world as his treasure, and will leave his hold to take the world with both hands, is in the way to undoe himself, and kill himself with plenty, like that Roman Lady which was crushed to death with the load of those bracelets which she coveted, and were heaped upon her by the souldiers with a cruell liberality. Be not taken with the worlds beauty, 'tis as fading as a womans, the fashion of it, as the Apostle speaketh, passeth away. Let it not then ingage you too far. Be to the world, as worldly men are to heavenly things; they heare as if they did not heare, they pray as if they did not pray; or as chrisy good plodding husbands, are in games, they play as if they did not play, and care not whether they winne or lose, because they will never play for much; so, Use the world as though ye used it.

Aug. de Civ.  
Dei, l. 6. c. 10.

The cure of  
worldlinesse.  
Mat. 16. 24.

Rom. 14 7.

1 Cor. 7. 30.



it not, sorrow as though ye sorrowed not, rejoyce as though ye rejoyced not; and then the world can never prevaile to engage to the betraying of your consciences and peace. *S<sup>t</sup> Basil* the great had this indifferencie to the world and all worldly comforts. His mind it seems was not set upon the world, for when *Modestus* the governor threatned him with confiscation of his estate. *Alas* (said he) *doe you think that can trouble me who have nothing to lose but a threadbare gown and a few books,* and yet he was a most famous *Bishop*. He cared not for the world, and therefore the world could not make him warp. For the strengthening of this, I will only commend two things, and then make an end. 1. Get the love of *Iesus Christ* into your hearts, which will be sure to keep possession and to command forth worldly love. It will stamp and imprint it self, as they say *Calais* was in *Q. Maries* heart, which she told them that were about her, they should find engraven in legible letters, if they opened her heart when she was dead. They say, the word *Iesus* was found in the heart of *S<sup>t</sup> Ignatius*, I bid no man believe that, but I am sure the love of *Iesus* wrought strongly upon his heart, so that he despised the world both in her allurements and terrors for his sake. 'Tis a sweet conceit of our Poet whose words I will once more venture to offer unto my reader.

*Socrat. Sor.  
T'beod.*

*Sacred, Poem.  
Pa 105.*

*J E S U* is in my heart, his sacred Name,  
Is deeply carved there: but the other week  
A great affliction broke the little frame,  
Ev'n all to pieces: Which I went to seek,  
And first I found the corner where was *J*  
After, where *ES*, and next where *U* was graved.  
When I had got these parcels, instantly  
I fate me down to spell them, and perceived  
That to my broken heart he was *J EaSe yoU*  
And to my whole is *J E S U*.

Court all the smiling and flattering contentments the whole world can afford you, and see if any thing els can give ease and relief in a broken estate. 2. Maintain heavenly hopes, to overcome present hopes and pleasures. Get ravish't thoughts of the beauty of the new *Jerusalem*. When preferments haply begin to smile upon you, and to entice away your integritie, consider there are higher preferments,

a Kingdom prepared from the beginning of the world. There are things above worthy of all our pains and of our utmost resistance of the strongest and most winning tentations. There is more then within the reach of our eye. *Alexanders* vast mind enquired if there were any more Worlds: we are assured there is another. This assurance kept *Abraham* right, who looked for a city which hath foundations whose builder and maker is God; and the rest of the Patriarchs right, who died in faith not having received the promises, but having seen them afarre off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims, on the earth; for they that say such things, declare plainly that they seek a country; and truly if they had been mindfull of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly. In a word, This it was that kept the seven brethren right, whose glorious martyrdom is recorded in the history of the *Maccabees*, and by *Josephus*, and is amply commended by *S<sup>t</sup> Chrysostom* in a peculiar Homily. I will not presume to adde any more, after I have commended unto men the hopes and expectations of the heavenly inheritance. I shall give over the cure as desperate, if the thoughts of Heaven worke not. I have only to request the serious consideration of these things, and that men would for a while compose their thoughts in quiet, that the medicaments might more kindly work; which is after the counsell of a good Physitian, who would have the patient sleep a little after he hath taken a medicine.

Mar. 25. 34.

Heb. 11. 10.

2 Mach. 7. 2, 9,  
10, 12, 14, 16,  
18, 19, 20, 22,  
27, 28.  
Jol. in Orat de  
Maccab.  
Chryl. To. 2. p.  
551.

Fern de Merb.  
cur. l. 3. c. 14.

F I N I S.

Y

The



The Table of Historians and other Authors alledged.  
 The first figure sheweth the Book. The second the Chapter.  
 The third the Section.

A		I. c. §	B		I. c. §
Jo. Aberneth. <i>Phys. for Tout.</i>	2. 5. 1				
Melch. Adam. in <i>Vit. Theolog.</i>	1. 7. 1				
1. 2. c. 10. 1. 2. c. 12. § 4. 1. 2. c. 4. § 1			Jo: Bale, <i>Lives of Engl. Notaries.</i>	1. 11. 1	
Aeneas Sylv. in <i>Epist.</i>	1. 18. 2			1. 18. 2	
Eliau. 1. 5. 1. 2. c. 5. § 1. 1. 2. c. 8. § 2			Jo: Ball <i>Ans. to Canke.</i>	1. 15. 1	
Almonius.	1. 18. 4		Balzac <i>Epist.</i>	1. 11. 1	
Ainsworth <i>Amar.</i>	1. 7. 1		Gust. Bail. <i>Catech. Contray.</i>	1. 18. 2	
Alex. ab Alex. <i>Genial. Dier.</i>	2. 8. 1		Baron. <i>Annal.</i>	2. 2. 2	
Pet: Altac. <i>de Reform.</i>	1. 18. 2		Breders Baldwin. <i>de Cas.</i>	2. 13. 2	
Jo: Alsted. <i>Theolog. Natur.</i>	2. 2. 3		Basil: <i>Præfat. ad Asect.</i>	2. 8. 2	
<i>Paratitla.</i>	1. 2. 1		<i>Serm. in Gord.</i>	2. 16. 2	
<i>Theolog. Cas.</i>	1. 2. 2		Bernard.	1. 24. 1	
Ambros. in <i>Psalm.</i>	2. 15. 2		<i>in Cantile.</i>	1. 18. 2	
<i>in Lucan.</i>	1. 14. 1		Theodor. Bez: <i>Annot.</i>	2. 5. 1	
<i>Serm. de Abrah.</i>	1. 11. 1		<i>Vita Calvin.</i>	1. 20. 3	
D. Andrewes. <i>Serm.</i>	1. 11. 1		Bibliothecæ <i>Versio. Seci. LXX.</i>	1. 6. 1. 1. 2. 5. 1	
Antonin: Florent. <i>Hist.</i>	2. 14. 2		<i>Syriaca.</i>	1. 6. 1	
Aquinas in <i>Sent.</i>	2. 15. 2		<i>Arabica.</i>	1. 6. 1	
<i>in Summa.</i>	1. 1. 1		<i>Tremelliana.</i>	1. 6. 1	
Arab: <i>Versio Bibl.</i>	1. 6. 1		<i>Editio Rom.</i>	1. 6. 1	
Archer. <i>Christi Person. reign.</i>	2. 5. 2		<i>Complutens.</i>	1. 6. 1	
Athanasiorat. <i>contr. Arium.</i>	2. 8. 3		<i>Basilienf.</i>	1. 6. 1	
	2. 15. 2		<i>Venet.</i>	1. 6. 1	
Avicen: <i>Lib. Can.</i>	2. 9. 2		<i>Plantin.</i>	1. 6. 1	
August:	<i>Serm. D. m. in Monte.</i>	1. 2. 1	Biz: zer: <i>Summa.</i>	1. 3. 2	
	<i>Serm. ad fratres in Exemo.</i>	1. 11. 1	Pet: Blesens <i>Epist.</i>	2. 6. 8. 3	
	<i>De opere Monachorum.</i>	1. 9. 2	Wil: Bideimbach. <i>Lib. cui Tit. Papat. ab.</i>		
	<i>In Psalmos.</i>	1. 12. 2	<i>negat.</i>	1. 14. 2	
	<i>De Heres.</i>	1. 15. 1	Brigettæ <i>Prophet.</i>	1. 18. 2	
	<i>Contr. Donatist.</i>	1. 23. 2	Mart: Bresser <i>de Conscient.</i>	1. 10. 2	
	<i>Lib. Medit.</i>	2. 15. 2	Caspi: Brockmond. <i>System.</i>	1. 2. 2	
	<i>De Civitate.</i>	2. 17. 2	L. Brooke. <i>Nat. of Episcop.</i>	1. 11. 1	
Azonij <i>Institut.</i>	2. 13. 2		<i>Nat of Truth.</i>	1. 18. 1	
			Mart.		

# The Table of Historians and other Authors alledged.

Mart: Bucer. <i>In Commen.</i>	1-6-2	Concil. Hybernic. <i>op. Spelm.</i>	1-18-2
Abrah: Bucholzer. <i>Chronie.</i>	1-12-1	<i>Hist. of Coun. of Trent.</i>	1-11-1
D. Buckridg. <i>Funer. of D. Andr.</i>	1-14-2	Jo: Coch. <i>in not. ad N. T.</i>	1-8-1
Bonavent. <i>in Lumbard.</i>	2-8-5	Mart. Cromer. <i>de reb. Polon.</i>	2-16-
Bolton. <i>Quatuor Novissima.</i>	2-8-3	Cruferij. <i>Plutarch.</i>	1-23-
Bullinger. <i>Vita.</i>	2-1-2	Culverwel. <i>Time well spent.</i>	1-14-2
Bullinger. <i>Epist.</i>	1-16-1	Cyprin. <i>Epist.</i>	1-11-1. 1-1-24-f.2
Jer: Burroughs. <i>Moses self denial.</i>	2-8-2	Cyprian. <i>Serm. de Laps.</i>	2-2-2.
Lord of Hosts.	1-9-1		

## C

Cajetan. <i>Cap.</i>	1-3-
Cameron. <i>Myrothee.</i>	1-24-2. 1.8-c.1-f.1
<i>Stelliteutison.</i>	1-9-2
Th: Campanell. <i>Arbeitsm Triumphat.</i>	1.1 c.16-f.17- 1.2-c.7-f.1
Dan: Chamier. <i>Panstrat.</i>	2-3-2
Calvin. <i>Epist. ad Gryne.</i>	2-10-
P. Charon. <i>de Sapient.</i>	1-4-
	1.2-c.3-f.1. 1.2-c.7-f.1

Chald. Paraphr.	1-6-1
Jo: Canne. <i>Stray as ainst straying.</i>	1-15-1
Cassian. <i>Collat.</i>	1-15-1
Cassiodor. <i>Hist.</i>	1-23-
Capitula <i>Incerta Edit. apud Spelm.</i>	1-14-2
Wolfgang. <i>Capito in vita Oecolamp.</i>	1-16-1

Catechism. <i>Tequit:</i>	1-18-2
Ludov. Capell. <i>Spieeleg.</i>	1-8-1
Causin. <i>Hofy Court.</i>	1-16-1. 1.1-19-5
Czafarius.	1-23-
Lib. Ceremon.	1-11-1
Christophert. <i>Edit. Euseb.</i>	1-11-1
Chrysoft. <i>Hom. in Tim.</i>	1-1-1. 1-2-c.17-

<i>In Matb.</i>	2-5-1
<i>In Luc.</i>	1-9-3
D. Chytreus <i>in Saxon.</i>	1-10-3
Cicer. <i>Paradox.</i>	1-6-1
<i>Orat. pro. Celio.</i>	1-23-
Climac. <i>Grad.</i>	2-15-
Clemen. Alex.	1-23-
Cornel. Cellus. <i>Medicinal.</i>	2-9-
Herm. <i>Contrack Chron.</i>	1-18-1
Concil. <i>Delect. Cardin.</i>	1-18-2

## D

Jo. Damascen. <i>Apborism.</i>	2-9-1
Dangerous Positions. <i>&amp;c.</i>	1-24-2
Davenant. <i>Determin.</i>	1-11-1
Ludov. de Deu. <i>ad N. T.</i>	1-8-1
Dod. <i>Tr. of zeale.</i>	1-20-3
Dorotheus <i>in Synopsi.</i>	1-23-
Math. Diefier. <i>in Millen.</i>	2-3-2

## E

Elmer. <i>Harborough for Faith.</i>	1-20-4
Epbraim. <i>lib. de extr. Jud.</i>	2-15-
Epiphan. <i>de Hares.</i>	2-1-2
Erafm. <i>de ratione Concion.</i>	1-16-1
<i>Colloqu.</i>	1-9-3. 1.1-c.11-1.1
<i>Paraphr. in N. T.</i>	1-15-1
<i>In vita Chrysoft.</i>	2-17-
Erpenius <i>in edit. N. T.</i>	1-6-1
Espenszus <i>in Tit.</i>	1-18-2
Euseb. <i>Hist.</i>	1-11-1
<i>Et passim.</i>	
<i>de vita Constant.</i>	1-12-1
Evsgr. <i>Hist.</i>	1-23-

## F

Fetnel. <i>de febribus.</i>	1-20-3, 4
<i>de Symptom.</i>	2-1-
<i>de Audit. ser. Caus.</i>	2-9-
<i>method. Curand.</i>	2-45-
	2-17-
Fuller. <i>Answ. to D. Fern.</i>	1-6-1
Fox. <i>Act. and Mon.</i>	2-1-1. 1.2-c.3-f.1
Förbes. <i>de Iustif.</i>	1-83-
Seba. <i>Franc. Chron.</i>	1-15-1

## Y

Th.

# The Table of Historians and other Authors alledged.

Th Fuller, <i>Holy warre.</i>	1-16-1	Rodolph Hospinian, <i>de Monach.</i>	1-8-1
Barth: Fumi, <i>Armil. Aur.</i>	1-3-2	Huntley, <i>Breviat.</i>	1-9-2
Francij <i>Chronol.</i>	2-1-3	Utric ab Hutten, <i>ep. ad Card.</i>	2-12-
		Hypocrat, <i>Prognostic.</i>	2-9-1
G		I	
Ju: Gemenian <i>de Exemp.</i>	2-7-2		
	2-3-4	D. Jackson, <i>Iustif. Faith.</i>	1-14-2
Genev. <i>Mar.</i>	1-4-1.1	Illyric, <i>Catal. Test.</i>	2-3-2
Jo: Gerlon, <i>de defect. Eccl.</i>	1-18-2	Joseph, <i>in Orat. de Maccab.</i>	2-17-
Gillebert, <i>in vita Bern.</i>	2-3-1	de Bello Iud.	2-15-
Goodwyn, <i>Catal. of Bishops.</i>	1-18-1	<i>Antiq. Iud.</i>	1-20-4
	2-8-3	Johnson, <i>Relat. of Kingdom.</i>	1-6-2
Greg. Nazien, <i>ad Nem.</i>	1-23-	Irenæus,	1-23-
Greenham, <i>Comm. pla.</i>	1-11-1	Fr: Junius <i>in Apocr.</i>	2-16-
	1.1-c.14-f.7. 1.1-c.16-f.1	Junij Adag.	1-10-4
Guzman, <i>de Alfar.</i>	1-20-3.1.1-c.24-f.2	Chryst. Juitell, <i>Cod. Can.</i>	1-18-2
			2-8-3
H		Isidor, <i>Etymol.</i>	1-2-1.1.6-2
		K	
D. Hall, <i>Charact.</i>	1-7-1		
Hon. of Mar. <i>Clerg.</i>	1-18-2	Th. a Kempis, <i>de Imit. Christi.</i>	2-8-4
S. Jo. Harrington, <i>MS. Hist. of Bishops,</i>	1.1-c.16-f.1. 1.1-c.20-f.1		2-10-
	1.1-c.20-f.4- 1.2-c.8-f.4	Jo. Willhelm. Kirchof, <i>Farrago.</i>	1-24-2
Sebast: Heinric, <i>Orium delite.</i>	2-15-	Knolls, <i>Turk. Hist.</i>	1-20-4
Dan: Heinsius <i>in Exerc.</i>	1-8-1	Jo. Knox, <i>Hist. of Scotl.</i>	1-7-2
	1.2-c.1-f.1. 1.2-c.6-f.3		
Harris, <i>Serm.</i>	1-24-2	L.	
Henning, <i>Augustin in porta Cali.</i>	2-3-2		
Geo. Herbert, <i>Sacred Poems.</i>	1-18-1	A.L. <i>Spec. Bell: Sacr.</i>	1-16
	1.2-c.5-f.1. 1.2-c.10. 1.2-c.17	Lansperg: <i>in Pharetra, &amp;c.</i>	2-8-2
Tho. Herbert, <i>Descript. of Persian Mon.</i>	1-6-2	Lindan, <i>Dubitant:</i>	1-9-1
		Just. Lipsius <i>de Con.</i>	1-18-2.1.1-c.20-f.4
Sigism. ab Herberstein, <i>de Reb. Muscov.</i>	1-7-1	Lille, <i>Ant: Sax: Mon.</i>	1-20-1
	2-8-2	Livij, <i>Hist.</i>	2-2-2. 1.2-c.4-f.1
Hieron, <i>ad Julian.</i>	2-8-2	Lucian, <i>Dialog:</i>	1-11-1.1.1-c.21
	1-23-	Luther Tom.2.	1-20-3
Hildersheim <i>in Leb.</i>	1-23-	<i>Epist.</i>	2-3-1
Jac: Heerbrand <i>in refut. Jesuit.</i>	1-9-2	M	
Hist. Tripart	1-23-		
Homer, <i>Iliad.</i>	1-20-4	MS <i>Comment: de Artic. Lamberb.</i>	1-23
Hooker, <i>Sculs Hunz.</i>	1-16-1	MS. <i>lib Eccl. Christi Cantuar.</i>	1-20-4
Horat, <i>Satyr.</i>	2-17-	Magdeburg, <i>Centuri.</i>	1-7
Andr. Hondorp, <i>Spec. Hist.</i>	2-3-1	1.1-c.20-f.2. 1.1-c.24-2. 1.2-c.2-f.2	
		1.2-c.8-f.4.	

D. Tob.



The Table of Historians and other Authours alledged.

<b>D</b>	Tob: Math Cons.	1-16-1	Com. in Iud.	1-9-1
	Martial: Epigr.	2-8-1	Pausanias in Attic.	2-8-1
	Iust. Martyr: Apol	1-18-3	Alvar. Pelag de planti Eccl:	1-11-1
	Per. Martyr: loc com.	1-2-2		1-18-1
	In lib: Reg.	1-8-2	Pemble, Root of Apost.	2-1-2
	Epist:	2-6-3	Fri: Petrarch: de Remedi:	2-16
	Mason, new art of lying.	1-2-2	Pic. Mirandep.	1-11-1. L. c. 8. f. 2.
	Hear. and doing.	1-8-2	Plato de legibus.	2-1-2
	Epicures fast.	3-16	Plin: Hist: Nat:	1-5
	Exercit. on Malachi.	1-14-3	Plutarch: Paral.	1-23. L. c. 4. f. 1.
	L. c. 2. f. 1. L. c. 11.		De bis qui sero pun.	2-5-2
	Meade Apostacie of t. times.	1-18-2		2-15
	L. c. 20. f. 3. L. c. 2. f. 2.		Possidon. in vita Aug.	1-24-1
	Merc. Trismeg: in Cratere.	2-16	Poggius in Facetis.	1-18-2
	Meteran: Hist. Belg.	1-15-1	Porho promisi. de statu domus Dei.	
	Montacut: Appar: ad Orig.	1-7-1		1-11-1
	L. i. c. 10. L. i. c. 19. f. 1.		Gabr. Prateol. Elench Her.	1-9-1
	Montaigne: Essai.	2-3-2	D. Preston, new Cov.	1-6-2
	Sir Tho. More, life of Edw. 5.	2-3-2	Gilb. Primros. carm: ad stellit.	1-9-2
	M: Mores large map of Can:	1-5-1		
	D. Th. Mori Utopia.	2-11	R	
	Abr: Muscul: in vita Wolfgang.	2-3-2	Raban. Infit Cleric.	1-18-1
	Corn: Muss: orat.	1-18-2	Reginald, Praxis Fori.	1-1-2. L. i. c. 3.
	Mylius ap. Wolf.	1-4	Relat. of Engl. Fugit.	1-15-1
N			Andr. Rivet. Carb. Orthod.	1-18-2
	Greg. Nazien: orat. de fide	2-2-2	Rituale Sec usum Sar.	1-11-1
	orat. de pace.	2-2-2. L. 2. g. 3	Cal Rhodig. lect. Antiq.	1-2-1
	Nicephor. hist.	2-2-2	S	
	Greg: Nissen. de vita Mosfr.	2-16		
O			Salvian: de Gubern: Div.	1-9-2
			L. i. c. 11. f. 1. L. c. 16.	
	Oecolamp Epist.	1-7-1	Sanders Hon. of Imag.	1-11-1
	Olimpiador: in Ecclesi:	2-15	Hen: Salmuth, not: ad Paucin.	1-13-1
	Oprat. Mileviadu Parm:	2-8-3		1-18-2
	Origen. Hom: in Ezek.	2-8-2	Ad: Sasbout in Iud.	1-9-1
	Osiandri Centur:	1-11-1	Abr. Scultet. in Isa.	1-1-2
P			Script. and Reaf.	1-9-1
			Seneca in Ep. 1-6-1. L. c. 6. f. 1. et passim	
	Palingeu: Zedlac. vitae.	1-18-2	Jo Sleidan Comment. 1-9-1. L. i. c. 24. f. 1.	passim.
	Pallad: in vita Isid: Presb:	1-12-1	Sozomen Hist.	passim.
	Pamel: Edit: Cypr.	1-11-1	Socrat. Hist.	passim.
	Guld: Panciroli: de reb: memor.	1-13-1	Dom. Soto in Diff.	2-15
	Phil: Parei narrat. Histor: de vita patriu.	2-8-1	Solom Iarcbi, Rab.	1-9-1
			D. H. Spelman: Concil.	1-14-2
			X	Cyriac.

# A Table of Historians and other Authors alledged.

<i>Cyniac. Spangerberg. in Chron Mansfield</i>		<i>Tremel. wor.</i>	1-6-1
	1-13	<i>Thucyd Hist.</i>	1-13-1
<i>Hier. Squarzavic. in vita Petrarach.</i>	10	V.	
<i>Stat. cur. Ferdin.</i>	1-8-2		
<i>R. Stock on Maiach.</i>	1-13-1	<i>Jo. Vaseu in Chron. Hist.</i>	3-5-2
<i>Fam. Strada, de Bell. Belg.</i>	1-8-2	<i>D. Verulam. medit. sac.</i>	1-13-1
1.1.c.2.f.2. l.1.c.23. 1.2.c.8.f.3		<i>Vincent. Spec. Hist.</i>	1-3
<i>Sulpit. Hist. Sac.</i>	2-8-2	<i>Vite patrum.</i>	1-19-1
<i>Syriaca Versio.</i>	1-6-1	<i>Jo. Vnoduran. in Chron.</i>	3-8-4
T		W	
<i>D. Taylor, Com. on Tit.</i>	1-3	<i>D. Whitaker de Script.</i>	1-17-1
<i>Regula vitæ.</i>	1-9-2	<i>Wygand Syntagm.</i>	1-2-2
<i>Joh. Tarn. in Hof.</i>	1-6-3	<i>Jac. Wimpfiling. Chron.</i>	1-11-1
<i>Tertul. de cultu Fem.</i>	1-11-1	<i>Jo. Wolf. lect. memor.</i>	1-9-2
<i>de Baptismo.</i>	2-8-3	1.1.c.18.f.2 l.1.c.20 f.1. l.2.c.3.f.1	
<i>Tharg. Ionatbe.</i>	1-6-3	<i>B. Wrens, Artic. of visit.</i>	1-14-2
<i>Theodore: Hist.</i>	passim	Z	
<i>Theodor. a Nicem Hist.</i>	1-18-2		
<i>Theodor. lector Collect.</i>	1-23	<i>Zanch. de tribus Etobim.</i>	1-1-2
<i>Theophylact. in Acta.</i>	2-1-2	<i>In Hoseam</i>	1-4
<i>Toller. Instit. sacer.</i>	1-2-2. l.1.c.3.	<i>Tons. 4.</i>	1-3
<i>Alph. Tostat. in Matb.</i>	1-14-1		
<i>Rich. Tomson, Elench. Refut. Teri Terri</i>	1-11-1		

A

A Table (omitting other Scriptures, which are only quoted) of such  
 Texts, as occasionally are illustrated. The first figure signifies the booke;  
 The second the Chapter; The third the Section.

	L. C. S.		L. C. S.		L. C. S.
<b>G</b> <i>Exod.</i> 42. 7.	1. 2. 2.	<i>Exod.</i> 44. 14.	2. 2. 2.	<i>Isaiah</i> 9. 17.	1. 4.
<i>Exod.</i> 32. 15, 16.	1. 13. 1	<i>Job</i> 5. 3.	2. 17.	26. 8, 9.	2. 13.
<i>Levit.</i> 11. 18.	2. 5. 2.	17. 9.	2. 6. 1.	29. 13, 14.	2. 1. 2.
19. 14.	2. 7. 1.	31. 35, 36.	2. 3. 2.	29. 15.	1. 5.
<i>Numb.</i> 2. 10.	} 1. 9. 1.	<i>Psal.</i> 9. 10.	2. 6. 2.	29. 15, 16.	2. 15.
3. 28, 30.		32. 1. 2.	2. 5. 2.	32. 6.	2. 5. 1.
16. 1, 19.		36. 1. 3.	2. 7. 1.	44. 5.	1. 1. 2.
		35. 16.	1. 24. 2.	48. 1, 2, 4.	1. 11. 1.
<i>Deut.</i> 6. 7.	1. 14. 2.	37. 16.	2. 1. 1.	57. 3.	2. 5. 1.
<i>Job.</i> 14. 8.	2. 6. 2.	44. 17. &c.	2. 14.	58. 1, 2.	1. 11. 1.
<i>Judg.</i> 9. 13.	2. 10.	78. 34, to 38.	1. 11. 1.	66. 3.	1. 15. 1.
<i>1 Sam.</i> 10. 27.	1. 2. 2.	116. 11.	1. 4.	<i>Jer.</i> 9. 3, 4, 5, 6.	2. 6. 2.
15. 15.	1. 24. 2.	119. 1.	2. 5. 1.	23. 11, 15.	2. 5. 1.
15. 30.	1. 7. 1.	139. 23, 24.	1. 24. 2.	44. 17, 18.	1. 22.
18. 14.	2. 3. 2.	<i>Prov.</i> 3. 20.	2. 17.	<i>Ezek.</i> 17. 7, 8.	2. 5. 2.
21. 7.	1. 16. 1.	10. 20.	2. 5. 1.	<i>Hos.</i> 5. 2.	1. 15. 1.
<i>2 Sam.</i> 3. 18.	1. 8. 1.	12. 16.	1. 2. 2.	6. 4.	1. 6. 2.
15. 8.	1. 8. 2.	13. 7.	1. 11. 1.	6. 4. 5.	2. 9. 1.
<i>2 King.</i> 3. 13,	1. 22.	29. 11.	1. 2. 2.	6. 7.	1. 4.
10. 15, 16.	2. 1. 7.	30. 12, 13.	1. 24. 2.	10. 1.	1. 6. 1.
17. 23, 24.	1. 13. 1.	30. 29.	1. 5.	11. 12.	1. 11. 1.
18. 6.	2. 6. 1.	<i>Eccles.</i> 4. 4, 5.	2. 16.	<i>Micah</i> 2. 7.	1. 16. 1.
		12. 13.	2. 14.	<i>Amos</i> 7. 12, 13.	1. 20. 4.
		<i>Cantic.</i> 2. 14.	2. 5. 1.	<i>Zeph.</i> 3. 12, 13.	2. 6. 2.

Zachary

A Table of such Texts as occasionally are illustrated.

<i>Zachary</i> 7.5.	1.16.	<i>John</i> 6.14,15.	1.9.2.	2 <i>Th.</i> 1.10.	1.7.1.
2 <i>Mach.</i> 6. 18.19, &c.	2.16.	12.5,6.	1.9.2.	2.10,11.	2.1.2.
		15.2.	1.6.1.	1 <i>Tim.</i> 1.19.	2.1.2.
<i>Matthew</i> 6. 7.	1.7.1.	<i>Acts</i> 16. 15.	2.4.2.	4.1.	1.18.2.
6.16.	1.7.1.	19.33.	2.1.2.	4.1.2.	2.2.2.
6.16.	2.5.1.	20.29.	2.2.2.	4.2.	2.2.1.
7.1,2,3,4,5.	1.24.2.	<i>Romans</i> 1.18.	1.16.1.	6.4.	2.17.
8.19,20.	1.12.1.	2.20,28,29.	1.11.1.	6.9.10.	2.8.4.
10.28.	2.14.	3.4.	1.4.	2 <i>Tim.</i> 2.14,16,17.	2.1.2.
12.39.	2.5.1.	3.13.	2.7.1.	2.17.	2.2.2.
16.1,2,3.	1.14.1.	6.21.	2.15.	3.5.	1.11.1.
16.24.	2.17.	14.7.	2.17.	<i>Tit.</i> 1.16.	1.11.1.
23.29,30.	1.18.4.	16.17,18.	2.7.2.	2.12.	2.13.
23.33.	[1.2.1.]	1 <i>Corinth.</i> 7.30.	2.17.	<i>Hebr.</i> 12.25.	1.16.1.
24.51.	2.5.2.	11.26.	1.14.1.	<i>James</i> 1.5.	2.6.3.
<i>Mark</i> 7.3.	1.10.	2 <i>Cor.</i> 2.17.	2.14.	1.26,27.	1.11.1.
7.10,11,12.	1.8.1.	4.2.	2.15.	2.1,2,4,9.	1.13.1.
10.17,18, &c.	2.8.4.	4.16,18.	2.12.	1 <i>Pet.</i> 2.9,10.	2.16.
11.12.	1.18.3.	<i>Galat.</i> 1.15,16.	2.6.3.	2 <i>Pet.</i> 2.1.	2.2.2.
14.45.	2.7.2.	2.11.	1.23.	2.17.	1.11.1.
14.51,52.	2.6.1.	<i>Ephesians</i> 2.2.	2.17.	1 <i>John</i> 2.19.	1.6.2.
<i>Luk</i> 6.26.	1.16.1.	4.14.	2.6.2.	2 <i>John</i> 8.	1.6.2.
9.54.	1.20.4.	6.14.	2.5.1.	<i>Jude</i> v.8.	1.9.1.
11.42.	1.11.1.	<i>Philip.</i> 1.16,17.	1.16.1.	<i>Revel.</i> 2.24.	1.15.1.
13.15.	1.10.	<i>Col.</i> 2.18.	1.15.1.	3.9.	1.11.1.
20.20.	1.2.1.		1.1.20.4.		
	1.10.		1.18.3.		
20.47.	1.9.2.	3.1.			

FINIS.



.I.  
.2.  
.2.  
.2.  
.2.  
.I.  
7-  
4.  
I.2  
.2.  
.I.  
.I.  
.I.  
6.I,  
3.  
.I.  
.I.  
5.  
.2.  
.I.  
5.2.  
5.2.  
9 I.  
.I.  
.I.